

NEW TESTAMENT ABSTRACTS



PERIODICAL ABSTRACTS

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PERIODICAL ABSTRACTS

INTRODUCTION

304. C. BLACKMAN, "The Critical Quest," *ChristCent* 76 (41, '59) 1176-79.

Because it is the "classic of religion," the Bible must be interpreted for every generation. The Qumran finds make this imperative now. The method of *Religionsgeschichte* may be used with care, keeping constantly in mind that Christianity always insisted on the concrete historicity of its creative figures and events. Possible influence of Qumran on the Church of the NT can be considered under three heads: (1) both applied the title Israel to themselves, but in different senses; (2) great differences existed in their conceptions of their founders; (3) there was similarity especially in the use of the OT for their own distinctive doctrines. The *peshet*-method of the scrolls finds parallels in the NT. Both Qumran and primitive Christianity were convinced that the End-time was at hand and that all Scripture must be interpreted in the light of it.—N. G. M.

305. G. W. BROMILEY, "The Bible Doctrine of Inspiration," *ChristToday* 4 (4, '59) 138-139.

306. E. R. FAIRWEATHER, "Scripture in Tradition," *CanJournTheol* 5 (1, '59) 7-14.

The problem of biblical authority, in relation to that of the believing and witnessing Church, is complex. But there is little room for serious argument that before "there was scripture, there was oral tradition; before there was a New Testament, there was a church. . . ." Thus the primitive Church's concept of scriptural authority is balanced by a strong sense of the living authority of the Spirit in the Church which gives new meaning to inherited concepts of oral tradition. Again, the primitive Church's self-concept as the analogously divine-human Body of Christ enables us to see how it represents and applies Christ's divine-human action for the redemptive incorporation of human persons into Christ. In the light of the NT use of *martyrein* and its cognates, we can see on one side how the Incarnate Word bears witness to the Father and the Holy Spirit, and how on the other the Church with its apostles and martyrs, its prophets and its Scripture bears witness to the Word, a witness that is an integral part of an indivisible whole, not merely historically but also organically.

The Pauline *kerygma* and *paradosis* make evident that authority within the witnessing community resides in persons rather than in books. Hence the early Church interpreted the OT Christocentrically in its own apostolic tradition, while for the Jews the letter of the OT remained a veil to its spirit (2 Cor 3:14). While by the time of Papias and Irenaeus the NT was recog-

nized as an authoritative repository of the apostolic witness, still the apostolic rule of faith and the episcopate were also recognized as other repositories. Thus it is quite hard to justify any exaltation of Scripture "over the Church" in its corporate structure. So to exalt the Scriptures is in effect to "separate the Church from Christ as Head, who speaks to it in his Scriptures, renews its life in its Sacraments, and orders it by its Ministry." We must explore the way in which the apostolic witness in Scripture and creed is complemented by the apostolic commission of the ministry, and mainly by the authority of the episcopate, "the living and abiding voice" that gave the Ecumenical Councils their theological significance as authoritative interpreters of the apostolic witness.—K. F. D.

307. S. B. FROST, "The Christian Interpretation of the Psalms," *CanJourn Theol* 5 (1, '59) 25-34.

Of all the OT books the Psalms have meant most to Christians. But there is a profound theological difference in some versions of the Psalms compared to others. It is the typological interpretation transcending the letter of the Hebrew original that finds most favor within the Christian tradition founded on the NT itself in its Messianic view of the Psalms. This view prevailed through the Middle Ages and the Reformation when Luther found that in the Psalms "the Holy Spirit addresses the Church and synagogue in common." But today after the Second or Liberal Reformation, commentators like Gunkel and Mowinckel tend to disregard any but the historical or literal interpretation, seeing exclusively the Psalms' *Sitz im Leben* in the cultus of the Jerusalem Temple. Yet granted the value of such historical criticism, still the *raison d'être* of Christian usage of the Psalms demands the doctrine of multiple senses in the text and context. The solution lies in a return to a distinctive Christian typology which would, for instance, find in Ps 45 not only an epithalamium for a Hebrew king but also a reference to Christ the Conquering King and the Church as His Bride.—K. F. D.

308. J. C. FUTRELL, "Myth and Message," *CathBibQuart* 21 (3, '59) 283-315.

In an effort to render its divine message meaningful to modern man, Bultmann in 1941 called for a radical demythologization of the NT. Only then, declares B, will we understand that this revelation is about the authentic nature of human existence, not about the nature of God. And because the existentialism of Heidegger has discovered what seems to him the only adequate vocabulary to express the NT message, B uses this philosophy as a norm for exegesis and in his efforts to shed light on the true meaning of man through an analysis of human existence. His conclusion in summary: through the cross and Resurrection of Christ God judges and liberates fallen man; this eschatological salvation can come to man only in and through his personal encounter with the Word of God in his constantly renewed act of faith.

Protestant critics question the adequacy of Heidegger's existentialism for

theological and scriptural investigations; nor do they agree with B's gratuitous conclusion that the objective historical character of salvation through the death of Christ on the cross can be eliminated as myth from the NT. For the Catholic theologian B is simply rephrasing Protestant notions of man's total fall, of actualistic, fiducial faith and of merely forensic justification.—D. E. M.

309. T. F. GLASSON, "Who Were the Liberals?" *ExpTimes* 70 (11, '59) 342-344.

If we choose among many possible meanings of "liberal" that which centers on the attempt to write a life of Jesus in purely human terms, regarding the Bible as a human work alone, disbelieving in miracle and presenting Christianity merely as a moral system, then it is wrong to characterize the late 19th and early 20th centuries of British theology as a period of liberalism. An examination of J. Hastings' *Dictionary of the Bible* and of the works of A. S. Peake, H. R. Mackintosh and others demonstrates this conclusion. The Barthian reaction to German liberalism has been transferred to the British scene where it did not generally apply.—G. W. M.

310. J. GRISPINO, "The Liturgical Meaning of Scripture," *AmEcclRev* 141 (3, '59) 155-164.

What does a scriptural text mean when the liturgy (Missal) uses it? Some fundamental norms proposed are: (1) the liturgy does not suppress but generally presupposes the scriptural meaning; (2) it places this scriptural meaning in a liturgical context; (3) it extends the scriptural meaning to a liturgical meaning (which is very different from an accommodative meaning). The liturgy uses OT texts dealing with: (a) the qualities of God, (b) the prophecies of God, (c) the types God uses. The liturgy uses NT texts dealing with: (a) the doctrine of God, (b) the admonitions of God. The accommodated sense may be invoked when these five categories are not appropriate.—J. A. G. (Author).

311. E. HILL, "The Inspiration of the Bible and Tradition," *LifeSpir* 14 (160, '59) 155-161.

A reply to R. P. C. Hanson, who in his *Allegory and Event* characterizes Origen's (and consequently the Roman Catholic) doctrine of tradition and Scripture as "totally unscriptural, totally uncritical, totally unreal."

312. E. G. HOMRIGHAUSEN, "Protestantism and the Bible," *Interpretation* 13 (3, '59) 316-332.

"Protestantism" covers a wide territory. Yet a fairly common attitude toward the Bible obtains. Since World War I Protestantism has returned anew to the Bible. Some Protestant groups show no sympathy for higher criticism and liberal theology. The Reformers saw the Bible as the final authority in

matters of faith and practice, the home for communion with God. The relation of Protestantism to the Bible since the Reformation began with bondage, broke into fundamentalism and modernism or espoused evangelicism. Barth, Tillich, Bultmann, etc., have led the Bible into the center of Protestant thought. Amid agreements among Protestants today, crucial theoretical and practical questions about the Bible are discussed. Modern Protestantism must be judged and renewed by the principles of biblical religion.—W. G. T.

313. P. L'HUILLIER, "The Ecclesiastical Hierarchy and Magisterium," *Sobornost* 4 (1, '59) 19-33.

The magisterium of the Church must be exercised to preserve the purity of the faith, by preserving apostolic tradition and by exegesis when there is danger of misinterpretation. Christ Himself is the subject of infallibility. Every Christian must defend the faith, but by virtue of the teaching office of apostolic succession, the legitimate bishops have the right officially to make explicit the constant belief of the Church. In all important cases this right is exercised synodically.—G. W. M.

314. I. HUNT, "Rome and the Literal Sense of Sacred Scripture," *American Benedictine Review* 9 (1-2, '58) 79-103.

A carefully documented presentation and a discussion of recent papal pronouncements concerning the study and teaching of Scripture.

315. P. LENGSELD, "Der Traditionsge danke bei Rudolf Bultmann," *Catholica* 13 (1, '59) 17-49.

A discussion of Bultmann's concepts of tradition, *Historie*, *Geschichte* and *Entmythologisierung* with a critique from a Catholic viewpoint.

316. H. LENNERZ, "Sine scripto traditiones," *Gregorianum* 40 (4, '59) 624-635.

[Cf. § 3-531.] If the possibility that all revelation is contained in Scripture is a debatable question for Catholic theologians, then for four hundred years the Church may be accused of tacitly approving the erroneous doctrine that there are two distinct fonts of revelation. There is, however, no evidence in the acts of the Council of Trent to support J. R. Geiselmann's assertion that the opposition of the General of the Servites moved the Fathers of the Council to change their opinion on the meaning of the original conciliar decree concerning the two fonts, *sacra Scriptura et sine scripto traditiones*. Letters of legates and bishops at the Council are quoted to the contrary. The text of the decree is worded so that tradition and Scripture are mutually exclusive; to affirm, therefore, that all truth is in Scripture is to deny tradition, for a thing cannot be written and unwritten simultaneously. Now since the Council recognizes some truths pertaining to tradition alone and bases some excommunications on tradition alone, it would be absurd for it to hold the existence of unwritten tradition debatable. The Fathers could not have changed their

minds on the meaning of the decree, because even with the words *partim*—*partim* omitted, the decree has only one consistent meaning. A great deal of confusion on this subject could be avoided by applying the distinction between apostolic tradition, which includes both Scripture and unwritten tradition, and unwritten tradition, about which the Council speaks.—J. F. M.

317. J. LODRIOOR, "Écriture et Traditions," *EphTheolLouv* 35 (2, '59) 423-427.

A note on J. R. Geiselman's contribution to *Die mündliche Überlieferung, Beiträge zum Begriff der Tradition* (1957), 123-306. It is wrong to cite Driedo to exemplify the trend that revelation is partly in Scripture and partly in tradition or the trend of the doctrinal sufficiency of Scripture. For Driedo Scripture and tradition are really two organic elements not to be dissociated. The treatment of Möhler and Kuhn deserves attention, but their theories are not a definitive solution. The central problem is the method God used to reveal Himself, and the last word has not been said on this.—V. O'K.

318. J. C. McLELLAND, "The Authority of the Canon," *CanJournTheol* 5 (1, '59) 35-43.

M proposes to begin with Kierkegaard's idea of revelation and apostolicity, then to relate this to the problem of canonicity and tradition, and finally to show the inadequacy of Barth's Christological analogy and the need for a reformulated doctrine of inspiration. The Church is built, not on the fruits of men of genius, but on the merits of Christ and those whom He has commissioned, His apostles, since revelation as incarnation of the Word means a distinction of times: the time of Christ, the time of the apostolate, the time of the Church that received its canon, and the continuing time of Church proclamation. The Church cannot be said properly to "create" her canon, but rather to recognize and declare the nature and bounds of the rule created and given by her Lord, though each generation must accept the canon by its own decision of faith. Luther's criteria focused on the Christocentric preaching of "all the genuine sacred books"; Calvin's was the celebrated *testimonium internum spiritus sancti*. It is unfortunate that in reaction post-Tridentine Romanism has stressed both Scripture and tradition as two marked channels of tradition, each to be heard *pari pietatis affectu*, and in 1870 added "a third source of revelation," *ex cathedra* papal pronouncements. This movement demands an articulation of the canon's authority in terms of a new doctrine of inspiration.

Not the principle but the application of Barth's divine-human Christological analogy to Scripture (such that dogmatists and moralists interpret Scripture independently) may breed a "schizophrenic theology" that will lead to "docetic dogmatics" and "ebionite exegesis." The answer lies in a return to the post-Chalcedon doctrine of *enhypostasia* as applied to Scripture, that would keep the written word of God and word of man inseparable in a newly expressed doctrine of inspiration, the mean between divine revelation and human faith, focused on Christ, the Canon of our canon itself.—K. F. D.

319. A. MORETTI, "De Scripturarum inerrantia et de hagiographis opinantibus," *DivThom* 62 (1-2, '59) 34-68.

Leo XIII secured biblical inerrancy with respect to physical phenomena by laying down the principle that the sacred writers described these phenomena according to appearances (*secundum apparentias*), and Pius XII accepted the principle of the literary genre (*genus litterarium*) to explain the manifold difficulties of the biblical narratives. These principles help us to distinguish clearly between the *substance* and the *form* of the sacred writings; they leave many questions unanswered, however. Modern writers, at least some of them, propose three principles to cover these problems: (a) what does not fall within the formal object of the writer, or (b) what is proposed as an opinion of the writer, or (c) what is proposed as the writer's own private view, is neither true nor false. The first and third are not sufficiently grounded; the second is acceptable in view of the relation between truth, certainty and opinion, though it is applicable only in instances of *substance* and not *form* of the sacred writings. One should always bear in mind St. Augustine's wise counsel, *ut etiam si quid sit nescimus, bonum tamen et verum esse minime dubitamus*.—C. S.

320. F. NEUGEBAUER, "Die hermeneutischen Voraussetzungen Rudolf Bultmanns in ihrem Verhältnis zur Paulinischen Theologie," *KerDogma* 5 (4, '59) 289-305.

For Bultmann certain hermeneutical presuppositions and exegetical conclusions are closely joined together; hermeneutics has its bearing on exegesis and vice versa. The question is whether B can rightly call upon the NT for his hermeneutics. B considers two kinds of knowledge: existential interpretation, which becomes soteriological by showing what Christ means to me, and historico-critical; these are opposed to one another, and from this opposition arises his double concept of history. Man as man unites in himself these two opposites insofar as he is capable of knowing them both. B's anthropological presupposition, namely, the formal continuum of man's existence, does not seem to be a constitutive element of Pauline anthropology and theology. The continuity of man's existence must be derived as a consequence from the whole of Scripture, and God as Creator, Sustainer and Savior has to be taken into account. B fails to clarify, at least at the outset, the relation of knowledge to existence. Knowing in the NT is something practical and always goes together with existence. A Christian has this knowledge only if he has received the Spirit of God (1 Cor 2:6ff.). B's hermeneutical starting-point is strongly opposed to the NT gnosiological state of the case. Briefly, he can call on his hermeneutics for his exegesis, but he cannot call on the NT for his hermeneutics, in any case not on Paul. B's merit lies in proposing a leading question in which Scripture can rightly be understood. This question, for him, is that of man's self-knowledge (*Selbstverständnis*). But the purpose is better served if this question is made to be that of God's relation to man.—G. K. K.

321. G. DE PLINVAL, "Julien d'Éclane devant la Bible," *RechSciRel* 47 (3, '59) 345-366.

A study of the principles of biblical interpretation and an evaluation of the work of the 5th-century heretical bishop Julian of Eclanum, based in particular on three works on the OT.

322. C. A. RIJK, "Gedachten van Dr. Karl Rahner over de inspiratie van de heilige Schrift" [The Ideas of K. Rahner on the Inspiration of Sacred Scripture], *NedKathStem* 55 (3-4, '59) 122-126.

A brief presentation of the principal ideas of K. Rahner's *Über die Schrift-inspiration* (Freiburg, 1958) [cf. §§ 552r-554r].—I. dLP.

323. J. M. ROBINSON, "The Historical Question," *ChristCent* 76 (42, '59) 1207-10.

What relationship exists between the *Heilsgeschichte* of Israel and factual history as constructed today? Gunkel's study of oral tradition reversed Wellhausen's historico-critical reconstruction of Israel's history. Modern studies of the cultic *Sitz im Leben* show Wellhausen's secondary theological interpretation to be in reality the primary historical datum. *Heilsgeschichte* was a major factor in producing history which modern historiography reconstructs. Historical units have "antennae" of meaning. The twofold directedness of Israel's understanding of history is real history, meaningful occurrence. The forward and backward look of each generation reveals simultaneously fulfillment and promise. This forms a chain of events called *Heilsgeschichte*.

NT scholarship faces a similar problem of relating theological construction and historical fact in its quest for the historical Jesus. In recent years Bultmann's pupils have questioned demythologization because it reduces the kerygma to mere objectification of the apostles' religiosity. Bultmann himself recognized that the essence of kerygma lies in the "having-happenedness" of the saving event. Recent understanding of history has removed barriers against the original quest. The historian's task consists primarily in the identification of the meaning of the historical event. NT scholarship reaches a synthesis between the kerygma and the historical Jesus in seeing both fulfillment and promise of divine intervention in the person of Jesus.—P. C. R.

324. J. D. SMART, "Beyond Historical Interpretation," *ChristCent* 76 (43, '59) 1243-46.

Historical criticism, which seemed to have solved the problem of how to get at the Bible's meaning, has met with increasing opposition during the last thirty years. Instead of bridging the gulf between moderns and the OT, historical criticism created a deeper gulf by emphasizing a far different religious world. Preachers hesitated to use OT texts in support of the gospel. The OT scholar did not consider it his duty to deal with present-day textual interpretation. The OT and the NT were cut apart until efforts in Nazi Germany

to suppress the OT forced the Church to ask why it should remain. Bultmann and Barth, showing theological assumptions to be essential, challenged the scientific objectivity of historical criticism.

Present conditions result from scholarly efforts to get at textual context. Biblical science is forced to change its method; biblical scholars must be theologians as well. Biblical theology, moving in diverse directions, needs a responsible hermeneutics to clarify basic principles. Some fear theological exegesis will result in denominational exegesis. Actually, a truly critical approach to biblical theology should have an ecumenical significance. The churches should move toward each other as they move toward deeper understanding of the Bible.—R. E. C.

325. D. M. STANLEY, "Towards a Biblical Theology of the New Testament: modern trends in Catholic scriptural scholarship," *The McAuley Lectures, 1958: Contemporary Developments in Theology* (West Hartford: Saint Joseph College, 1959), 267-281.

S discusses recent work by Catholics in NT studies under five heads. (1) The main cause of the new movement was Pius XII's encyclical *Divino Afflante Spiritu*: specifically, the papal insistence upon the primacy of the Bible's spiritual doctrine, upon the individual character of the sacred authors and upon the importance of studying the literary forms of the ancient Near East. (2) Catholic NT studies have felt the influence of form-criticism and of Bultmann's *Entmythologisierung*. The advance made by Catholic NT scholarship in the past decade or so can be illustrated by: (3) a deeper understanding of the structural development of Christian doctrine in the primitive Church, and (4) an increased awareness of the various "theologies" exhibited by NT authors, particularly by the Evangelists. The goal toward which all this newly awakened interest and work is tending is, in the author's opinion, (5) the creation of a Catholic NT biblical theology. This means the production of a synthesis which, while remaining within biblical categories of thought, exposes in the language of today the various aspects of the Christian reality, expressed with graduated clarity by the inspired writers of the NT. This presupposes an investigation of the historical process which lay behind the formation of the NT and the reconstruction of the various theological points of view held by the NT writers.—D. M. S. (Author).

326. A. N. WILDER, "Eschatological Imagery and Earthly Circumstance," *NTStud* 5 (4, '59) 229-245.

Basic to the paper are two considerations: first the consideration of the "mythical mentality" in all its creative and quasi-magical power, secondly the recognition of the sociological setting of the eschatology. Biblical theologians tend to see the reality conveyed as belonging to the sphere of sheer idealization and fantasy. Or they allow a metaphysical or theological dualism to obscure the concrete meaning of the texts. On the other hand, students of eschatology neglect the semantic problem set by the mythopoeic character of the material.

The author concludes: "We may sum up by saying that our eschatological writings should be subjected to a double test. (1) Do they relate their assurances fully or only partially to man's historical life and need? (2) Do they envision a fulfilment which involves the redemption not only of man but of the creation?" "Normative Christian eschatology related itself to a total human history in three respects: by [its] inclusive backward retrospect to Adam; by its implicit or explicit concern for the Gentiles; and by its responsible relation to the contemporary life-situation understood in its secular as well as its religious aspects." The Christian hope required a new creation but one representing the fulfilment of the old, and this hope was expressed in a transcendental mythical statement. "Yet such vision, though by its nature it dissolved ordinary relations of time, space and causation, was nevertheless rooted in historical realities and could therefore later be translated and applied to ongoing circumstances."—J. J. C.

Texts and Versions

327. R. AMIET, "Un 'Comes' carolingien inédit de la Haute-Italie," *Ephemerides Liturgicae* 73 (4-5, '59) 335-367.

"In the National Library at Paris there is a precious codex called 'Comes,' which contains the epistles and gospels for the entire year. The codex is purple, sumptuously written in semi-uncials of silver and gold letters, and the script undoubtedly belongs to that of upper Italy. The liturgical type is Roman with a few peculiarities, very closely related to the ancient Roman lectionaries of the Mass, i.e., the 'Comes' of Alcuin and the *Evangelarium Wirceburgense*. The codex sheds light on the state of the Roman liturgy in northern Italy at the end of the 8th century."—(Summary of *Ephemerides Liturgicae*).

328. W. AUER, "Leander van Ess," *BibKirche* 14 (3, '59) 66-73.

A history of the German version of the Bible translated in the early 19th century by Karl and Leander van Ess.

329. H. CHADWICK, "Rufinus and the Tura Papyrus of Origen's Commentary on Romans," *JournTheolStud* 10 (1, '59) 10-42.

M. Scherer's publication of the Tura papyri provides a welcome criterion for checking the abridgement by Rufinus and other sources of Origen's commentary on Romans. The former is found to be faithful even if mildly inexact while other fragments are of dubious accuracy. (For example, the catena edited by Ramsbotham proves to be unsatisfactory; and an error is discovered in the *Philocalia*.) Examination of a series of sections in which Rufinus is unsupported by the Greek shows that the ideas are usually Origen's. Scherer is hasty in accusing Rufinus of divergence: the latter's abbreviating method may reshape and/or flatten; but "the voice is the voice of Origen, even though the hands are the hands of Rufinus," as careful study of purported divergences reveals. Even where he may have lacked a complete text (as tome xi) he seems to have supplied other material from Origen.—J. A. W.

330. G. DANESI, "Il più antico codice del Vangelo di Giovanni. Il Papiro Bodmer II recentemente scoperto," *RivistBib* 6 (4, '58) 295-322.

D presents an extensive summary of the literature, studies the relation of the MS to others, especially to B, S, D, Theta, it, and examines the light which the codex throws upon the history of the text and the exegesis of disputed verses [*cf.* § 4-30].

331. J. DUPLACY, "Citations patristiques et Critique textuelle du Nouveau Testament," *RechSciRel* 47 (3, '59) 391-400.

Review article on R. W. Muncey, *The New Testament Text of St. Ambrose* (Cambridge, 1959).

332. A. F. J. KLIJN, "A Survey of the Researches into the Western Text of the Gospels and Acts (1949-1959)," *NovTest* 3 (1-2, '59) 1-27.

Tendencies in the researches of the last decade include the realization that the development of texts is gradual, that every MS shows mixture, that there "never has been a western text" though there are western readings. Therefore the sole method to follow is the eclectic one. On the basis of Boismard's work K draws the following conclusions: (1) a basic short Greek text in many variations found in some old Egyptian MSS but definitely related to the Caesarean, Tatian, the early versions and some of the Fathers; (2) a text found in Syriac, Latin, Georgic, Persian, Armenian, and Arabic influenced by Tatian's *Diatessaron*; (3) an Alexandrian text (as in B) but already in the old Egyptian text; (4) a Caesarean text going back to the old Egyptian and/or Palestinian; (5) a Byzantine text.

The Greek text in the west had many more western readings in it than did the Egyptian. Probably a Latin *Diatessaron* lay at the base of the Old Latin, which perhaps can be no longer divided into a European and an African group. Little is known about the basic Greek text at Rome.—D. J. W.

333. R. W. Lyon, "A Re-examination of Codex Ephraemi Rescriptus," *NTStud* 5 (4, '59) 260-272.

The article includes (1) a history of the MS and its use by textual critics; (2) introductory items on which new light has been shed or on which previous statements need to be corrected; (3) a list of the more significant errors found in Tischendorf's edition. The introductory items concern the original number of folios, number and distinction of scribes, etc. Six pages are devoted to the errors in Tischendorf's work.—J. J. C.

334. S. LYONNET, "Contribution récente des littératures arménienne et géorgienne à l'exégèse biblique," *Biblica* 39 (4, '58) 488-496.

A bulletin which discusses (1) the commentary of St. Hippolytus on the blessings of Isaac, Jacob and Moses, and (2) the Old Georgic version of the Gospels.

335. H. S. MURPHY, "On the Text of Codices H and 93," *JournBibLit* 78 (3, '59) 228-237.

Codex H (Coislinianus) is an uncial MS from the 5th or 6th century. It is of special interest because written in the short sense-lines associated with Euthalius, and because it contains a colophon which states that H was collated with the copy in Caesarea written by the holy Pamphilus and contained in his library. Codex 93 is a minuscule MS from around the 11th century. It has in substance the same colophon as H. This raises the question of the relation of the texts of H and 93. Are they the same texts? And if so, are they the same because both go back to the same exemplar of Pamphilus, or because the 11th-century 93 borrowed from the 6th-century H?

Selections from the two texts are presented here, and M concludes that while a number of issues cannot yet be decisively resolved, the most probable conspectus seems to be: 93 is an Euthalian MS with a colophon borrowed from H or a sister MS; the text of 93 is dissimilar to that of H, is without established connection with Pamphilus or Caesarea, and is Byzantine in character. H, on the other hand, may well have a text which reflects that of both Pamphilus and Caesarea.—J. T. K.

336. H. H. OLIVER, "The Epistle of Eusebius to Carpianus—Textual Tradition and Translation," *NovTest* 3 (1-2, '59) 138-145.

A survey of the Epistle's textual tradition and the first complete translation of the document into English.—D. J. W.

337. L. STEFANIAK, "Die polnischen Bibelübersetzungen," *NTStud* 5 (4, '59) 328-333.

A brief description with a bibliography of Polish Catholic, non-Catholic and Jewish translations of the Bible.

338. W. TILL, "Coptic Biblical Texts Published After Vaschalde's Lists," *BullJohnRylLib* 42 (1, '59) 220-240.

A list of Coptic versions published since 1919-32, arranged according to dialects and books of the Bible.

339. M. F. UNGER, "Phenomenal Discoveries of Papyri and the New Testament," *BibSac* 116 (464, '59) 310-316.

NT General

340. W. AUER, "Jesus oder Christus?" *BibKirche* 14 (1, '59) 3-12.

In the use of the name Jesus, instead of Jesus Christ or Christ, there is a tendency to deny His divinity. The Evangelists use the name Jesus almost ten times more often than they do the name Christ or Jesus Christ because their immediate experience was of Jesus of Nazareth. They came to know Him as Jesus Christ only after long experience. Paul's Epistles tell a different

story. Jesus is mentioned 35 times, while Christ or Jesus Christ is used 415 times. The Catholic Epistles and the Apocalypse bring out the same point.—J. R. D.

341. W. R. BAIRD, "Current Trends in New Testament Study," *JournRel* 39 (3, '59) 137-153.

Beginning with Barth's theology of the Word of God, B discusses as "Recent Trends in New Testament Theology" the quest for unity, biblical eschatology and the nature of the Christ-event. "New Historical-Critical Work" includes: the international text-critical project, linguistic studies (notably the Arndt-Gingrich translation of Bauer and the continuing *TWNT*), the discoveries of the Dead Sea Scrolls and of the Nag Hammadi Gnostic texts, the study of form-criticism from the standpoint of linguistics and catechesis, the challenge to Q and the return to the method of *Religionsgeschichte*. In the "Trend toward Synthesis" B discusses the question of a possible neo-liberalism as well as biblical hermeneutics. Here the controversy rages over demythologizing.—D. J. W.

342. W. BEILNER, "Der Ursprung des Pharisäismus," *BibZeit* 3 (2, '59) 235-251.

A review of the source materials and the various theories concerning the origins of the Hasidim of the Maccabean era.—J. A. S.

343. R. W. FUNK, "The Wilderness," *JournBibLit* 78 (3, '59) 205-214.

Is "the wilderness" in the NT to be localized near the Holy Land and the mountain of Zion? The question is due to the similarity of interpretation given to Isa 40:3 in both the Gospels and the Manual of Discipline. The nominal form *erēmos* is the wilderness of Sinai or the wilderness of Judea, not just Judah. The latter includes the lower Jordan valley and possibly its eastern slopes. The basis for this claim not only rests upon the LXX and the Qumran literature as well as geological and meteorological data, but also fits the usage in most NT passages.—J. E. R.

344. E. A. NIDA, "Translation and Word Frequency," *BibTrans* 10 (3, '59) 104-110.

English translations of the NT show two distinct trends in rendering the conjunction *kai* at the beginning of sentences (a quite natural feature of Greek style): the King James, RSV and others reproduce it almost always (and usually as "and"); Moffat, Rieu and others do so comparatively rarely and thus better represent the naturalness of the original style. Translators must seek to reproduce the closest natural equivalent to the original, first in meaning and secondly in style.—G. W. M.

345. E. J. SARTORI, "La Biblia, tesoro de la Iglesia," *Didascalia* 13 (1, '59) 28-30; "Respeto de la Iglesia hacia la Biblia," (2, '59) 94-96; "La Biblia, patrimonio exclusivo de la Iglesia," (3, '59) 208-210.

346. L. STEFANIAK, "Die Erneuerungsbestrebungen innerhalb der polnischen Bibelwissenschaft," *NTStud* 5 (4, '59) 334-338.

An account of recent publications, journals and biblical congresses in Poland.

347. B. STEIERT, "Pius XII. und das Studium der Heiligen Schrift," *Frcib ZeitPhilTheol* 6 (3, '59) 264-270.

348. J. R. W. STOTT, "Christ and the Scriptures," *ChristToday* 4 (4, '59) 134-138.

Discusses the divine origin of the Scriptures and their practical purpose.

349. N. TURNER, "The Preposition *en* in the New Testament," *BibTrans* 10 (3, '59) 113-120.

W. R. Hutton's remarks on the translation of *en* in the NT [*cf.* § 3-323] are too subjective to be acceptable; hence a survey of the use of this preposition in the NT is called for. The categories studied are the following: local meanings, temporal meanings, special Christian meanings, circumstance and instrument, advantage or disadvantage, some occasional usages. Despite the variety, "in" or "among" is still the primary meaning; it occurs in about half of all the occurrences of *en* in the NT.—G. W. M.

350. J. I. VICENTINI, "Cuestiones bíblicas de actualidad," *CienFe* 15 (1-2, '59) 43-62.

A survey of recent literature on inspiration, on St. Peter and on biblical Mariology.

351. S. ZEDDA, "Il Nuovo Testamento in un recente 'Trattato di storia romana,'" *RivistBib* 7 (3, '59) 258-273.

Prof. Mazzarino's full treatment of the influence of the NT and its writers on Roman history is most welcome, for it might be the beginning of a synthesis between NT and classical studies (G. Giannelli—S. Mazzarino, *Trattato di storia romana*, II: *L'Impero romano*). Links with classical movements and thought are most often passed over by the NT scholar for lack of a deep knowledge of Greco-Roman history. Mazzarino, however, remains outside the essentially religious problems tackled by NT writers. He reduces them to a common political denominator, i.e., the attitude of Christ, Paul and the writer of the Apocalypse to the Roman Empire. Christ and Paul find a common ground on which Rome and Christianity can work together; the Apocalypse finds none. But Christ and Paul influenced men more than merely making them pay Caesar his due; it may be that the momentary tension be-

tween Christ and Rome had inspired the Apocalypse; it is undeniable, however, that its writer ranged far beyond the limits of the conflict into universal history.—C. S.

352. D.S.A., "Giornate Bibliche a Subiaco," *RivistBib* 7 (3, '59) 286-288.

A report of the four different *Giornate bibliche* which the Associazione Biblica Italiana conducted at Subiaco in April and May, 1959, for different audiences.

353. ANON., "Giornata biblica sacerdotale piemontese (23 aprile 1959)," *RivistBib* 7 (2, '59) 187-190.

354. S. BARTINA, "El Congreso Católico Internacional de Ciencias Bíblicas (Lovaina-Bruselas 1958)," *EstEcl* 33 (130, '59) 383-404.

355. M. HARGROVE AND M. WHALEN, "Report of the Twenty-second General Meeting of the Catholic Biblical Association of America," *CathBibQuart* 21 (4, '59) 496-502.

356. "Israel und die Hoffnung der Welt," *HerdKorr* 13 (10, '59) 463.

A report on the third interfaith conference at the Evangelische Akademie in Berlin (1959). The themes discussed were sin, election and sanctification. Despite their different viewpoints the groups were in agreement that the "hope of Israel is and remains the only hope of the world that cannot be disappointed."—J. A. S.

357. R. SCHNACKENBURG, "Congressus tertius Exegetarum NT catholicorum Germaniae," *VerbDom* 37 (5, '59) 304-306.

- "3. Arbeitstagung der deutschen katholischen Neutestamentler," *BibZeit* 3 (2, '59) 298-300.

A report on the meeting at Würzburg (March 5-8, 1959) with an outline of the principal papers.—J. A. S.

358. L. VAGAGGINI, "La XV Settimana biblica italiana," *DivThom* 62 (1-2, '59) 201-208.

GOSPELS—ACTS

Gospels (General)

359. P. BORGES, "John and the Synoptics in the Passion Narrative," *NTStud* 5 (4, '59) 246-259.

"A direct literary relationship between John and the Syn. cannot be considered, but, on the other hand, units of synoptic material have been added to the Johannine tradition.

"In the Passion narrative of John three sections were considered which consisted of synoptic elements fused together: (1) The burial, with elements

from Matthew, Luke, and possibly Mark. (2) Peter's use of the sword, with elements from Matthew, Mark, and probably Luke. (3) The mocking scene, with elements from Mark and Matthew.

"The analysis of the account of the breaking of the legs and of the burial gave clear indications of a Passion tradition peculiar to John. Acts xiii. 29 supported this interpretation. In the account of the Passion and in the Resurrection narrative our discussion of agreements between John and the Syn. showed that they can be understood as similarities between mutually independent traditions dealing with the same subject. This conclusion is strengthened by the fact that the Passion narratives were more fixed than other parts of the tradition.

"The parallels between John and Matthew are especially interesting. Both witness to traditions about Caiaphas and the decision in the council; a Christophany to the women (woman) after the resurrection; and perhaps an account which lacked an anointing at the grave after the burial. Consequently, it is clear that John must be compared with the Syn. not only collectively, but also individually."—(Author's conclusions).

360. I. BUSE, "St. John and 'The First Synoptic Pericope,'" *NovTest* 3 (1-2, '59) 57-61.

Building on Vaganay's evidence on this Synoptic pericope (*Problème Synoptique*, 344 ff.), B holds that Mark used the account of John the Baptist and the Baptism of Jesus known to John and to Matthew and Luke.—D. J. W.

361. L. CERFAUX, "La vie de Jésus devant l'histoire," *Euntes Docete* 12 (2, '59) 131-140.

Is it possible to reach Jesus by strictly historical inquiry? First of all, despite the claims of Bultmann and others, true history is possible, although admittedly we could not write a strict biography of Jesus. We must approach Him through the Christian community, and on this premise form-criticism has contributed a valuable methodology as well as an erroneous principle, that of the creativity of the community. Precisely because of the stability of literary forms, oral tradition was able to preserve the facts of the life of Jesus. The kerygmatic approach to the history of Jesus has gone too far in attributing everything to the kerygma alone and too narrowly circumscribing even the early Christian message. The kerygma, the liturgy and tradition contributed to the preservation of the facts about Jesus. Only theological presuppositions, not historical conclusions, can refuse to recognize the evidence of the Gospels.—G. W. M.

362. M. DE JONGE, "Judas Iskariot, de Verrader," *Homiletica en Biblica* 18 (5, '59) 149-156; (6, '59) 178-181.

A study of the name Judas Iscariot and an analysis of the betrayal account of Mark and the Matthean passages on Judas.

363. C. KEARNS, "Our Lord in the Scriptures: The Old Testament," *Doctrine and Life* 9 (1, '59) 4-14.

M. BAILY, "St. Matthew's Gospel," (2, '59) 5-12.

W. HARRINGTON, "St. Mark's Gospel," (3, '59) 61-67.

R. McLAUGHLIN, "St. Luke's Gospel," (5, '59) 124-131.

364. E. LIPINSKI, "Namaszczenie w Betanii (De unctione peracta Bethaniae)," *RuchBibLit* 12 (3, '59) 220-229.

The description of the anointing of Jesus in Bethany is found in Jn 12:1-8; Mt 26:6-13; Mk 14:3-9. Luke also describes an anointing by an unknown sinful woman (7:35-50), but this is not the anointing at Bethany. After a literary analysis of the text, L shows the dependence of John on Matthew, Mark and Luke (in the secondary elements of the account). He then attempts to reconstruct the true historical picture of this event and to solve the difficulty about whether such an exegesis and historical reconstruction is in accord with the Catholic doctrine of the inspiration and inerrancy of Scripture. He also explains the sense of the *hina* clause in Jn 12:7, agreeing with those who accept a causal meaning.—S. S.

365. J. B. Lotz, "Martha und Maria," *GeistLeb* 32 (3, '59) 161-165.

A discussion of the Gospel data concerning the two sisters which insists that Martha's role is often misunderstood and not sufficiently esteemed.

366. J. MÁNEK, "The Biblical Concept of Time and our Gospels," *NTStud* 6 (1, '59) 45-51.

Why is it that Luke is the only Evangelist who wrote a history of the primitive Church in addition to his Gospel? The answer lies in the Evangelists' concept of time. Our concept of time (*chronos*) is chronological, i.e., a sequence that can be counted in hours. The biblical concept of time (*kairos*) is realistic, i.e., it concentrates rather on the content of events which is repeated and is ever the same. Mark, Matthew and John used the realistic concept of time and hence included in their Gospels events from both the life of Jesus and the life of the primitive Church. They present not only the "historical" Jesus but also the living Lord of the Church. Luke was more concerned with the chronological idea of time (cf. Acts 1:1-2); hence he wrote two books to distinguish the life of Jesus from that of the early Church. The fixed dates of his Gospel are evidence of his preoccupation, although the sources he used led him to include some elements of realistic time also. An example of the differences among the Evangelists may be seen in Cullmann's interpretation of Jn 4:38 (*JournBibLit* 74 ['55] 213-226) in which the reference to the "others" who have labored are the deacons such as Philip in Acts 8:5.—G. W. M.

367. O. MICHEL, "Eine philologische Frage zur Einzugsgeschichte," *NTStud* 6 (1, '59) 81-82.

W. Bauer asserts that *pōlos* used alone refers to a colt, not a young ass, and H. W. Kuhn has recently pointed out [*cf.* § 4-90] a Christian usage wherein it may mean a young ass. Such a Christian reference is not necessary, however; Hebrew and Aramaic equivalents of *pōlos* in Egypt and Palestine both show an ancient usage of *pōlos* as a young ass. It is strange that Matthew found it necessary to qualify the word in order to associate it with Zech 9:9.—G. W. M.

368. G. OGG, "The Age of Jesus when he Taught," *NTStud* 5 (4, '59) 291-298.

The biblical data does not contradict the tradition found in Irenaeus that at the beginning of His public life Jesus was forty years old or more. The meaning of Lk 3:23a is too uncertain to exclude the view that Jesus was well over thirty years of age when He began to teach. The forty-six years mentioned for the building of the Temple (Jn 2:20) does not tell us the age of Jesus. On the other hand, "You are not yet fifty years old" (Jn 8:57) confirms the view that He was over forty. Finally, despite the data alleged to the contrary—the birth during the reign of Herod the Great, the star of the Magi, the governorship of Quirinius, the census of Augustus—Jesus could have been born as early as 11 B.C. And the enrollment mentioned in Lk 2 may have been wrongly identified with the enrollment made by Quirinius in A.D. 6/7. "In that case the Nativity Narratives nowhere impede the tradition preserved in Irenaeus as to the age at which Jesus taught, whether the first Passover of his public ministry be dated A.D. 28, 29 or 30."—J. J. C.

369. R. SCHNACKENBURG, "Jesusforschung und Christusglaube," *Catholica* 13 (1, '59) 1-17.

The present state of *Jesusforschung* is outlined with special attention to the work of Bultmann. Against his neglect of the historical Jesus several, e.g., P. Althaus, J. R. Geiselman, G. Bornkamm, have protested, because the Gospels ascribe the kerygma to the earthly Jesus, and the Evangelists are greatly interested in the pre-Easter history of Jesus. On the other hand one should realize the freedom with which the Church handed on the traditions, and an examination of the material, e.g., Mk 10, shows that here she did not feel restricted to *ipsissima verba Iesu*. Although presenting the faith of the Church, the Gospels are also witnesses of what happened. And more and more signs are present that the picture of Jesus which is at the basis of the Gospels is in all essentials true.—J. J. C.

370. H. SCHNEIDER, "Die Echtheit der überlieferten Jesus-Worte," *BibKirche* 14 (3, '59) 77-78.

A statement of reasons why one's faith in the Gospel message need not be

disturbed by the trend of modern exegesis which allows for editorial alterations of the sayings of Jesus on the part of the Evangelists.

371. L. STEFANIAK, "Chrystus w swietle badan wspolczesnej epigrafiki, paleografii i archeologii (Quo modo Christus ab huius temporis scientia inscriptionum, paleographia, archaeologia illustretur)," *RuchBibLit* 12 (3, '59) 230-245.

In the light of recent discoveries such as the Qumran scrolls and the Rylands and Bodmer papyri, the authenticity of the Fourth Gospel is reaffirmed and the historicity of Jesus and His message is asserted.

372. J. STEINBECK, "Das Abendmahl Jesu unter Berücksichtigung modernerer Forschung," *NovTest* 3 (1-2, '59) 70-79.

In the light of the overvaluation of the Lord's Supper in some liturgies which represent the ceremony as bringing a new gift of salvation, a mystical, secret union with the heavenly Christ, and in view of the undervaluation in other liturgies which see it only as a celebration of God's forgiveness of sins, S presents the Last Supper as: (1) a memorial meal, (2) a confessional, (3) a meal involving a solemn vow of obedience and (4) an eschatological meal. Following Jeremias S connects the Lord's Supper with the Passover ritual: Jesus is the "father of the house" of His small family. However, with respect to content the meal is an entirely new celebration. The bread does not point to His body broken on the cross but to His giving of Himself to His disciples with the consequent salvation and blessing. The wine symbolizes His blood poured out on the cross. The covenant, which is related not to the blood of the Passover lamb but to the Covenant of Exod 4:1-8, lays the foundation for the origin of the Church.—D. J. W.

373. J. A. UBIETA, "El Kerygma apostólico y los Evangelios," *EstBib* 18 (1, '59) 21-61.

What is the relation between the apostolic kerygma and the literary genre Gospel? To answer this question, one must first determine the function, content and purpose of the kerygma of the various NT authors, principally Paul and Luke (Acts). A study of these reveals the following characteristics of the kerygma. (1) It is the first proclamation of salvation through Christ to the non-Christian world; it is distinct from other forms of NT preaching in that it does not presuppose faith and baptism. (2) Its essential content is the realization of the kingdom of God through the mediation of Jesus the Christ, crucified and risen as Lord and Judge of the world to come. (3) It presents, at least to the Jews, a brief synthesis of the ministry of Jesus, culminating in His Passion and Resurrection. (4) It offers, along with the common themes and traditional formulas, a certain variety in Christological terminology, selection of biographical data and biblical citations, and soteriological orientation,

which is due to the personality of the heralds, the situation of the hearers and the stage of theological reflection.

Of the four Gospels, Mark is the closest in vocabulary, structure and ideology to the apostolic kerygma, but it cannot be reduced to kerygma pure and simple. It has integrated into the general framework of the kerygma many concrete and descriptive elements furnished by the apostolic catechesis. The "kerygmatic" character of Mark does not, therefore, permit a clear definition of its literary genre, but it does offer a new approximation to the meaning of Gospel, as well as a means of controlling and correcting some of the assumptions of the form-critical school.—F. P. G.

Synoptic Gospels

374. J. P. BROWN, "An Early Revision of the Gospel of Mark," *JournBibLit* 78 (3, '59) 215-227.

Since Luke's "Markan materials" have only minor agreements with Matthew against Mark, both Matthew and Luke knew some form of Mark. Mark and Matthew probably drew from similar forms of Q. Matthew knew our Mark essentially as it stands. Matthew and Luke did not know each other. Therefore their common non-Markan materials come from Q. A secondary form of Mark, Mark^{com}, varying slightly from that printed in our gospel *Synopses* and derived from the earliest Mark, would explain the minor agreements of Matthew and Luke against Mark. The readings of Mark^{com} would spread as widely as the original readings. The variants exist to reconstruct Mark^{com}. Seventy-one instances of agreements of Matthew and Luke against Mark yield a criterion for judging any witness to Mark: How many agreements does it eliminate? Among Mark's principal witnesses the "Caesarean" text, particularly Family 13, eliminates the most agreements. Hence "there existed in the first century a revised version or versions of Mark, which account for many textual variants in our MSS of Mark, for many divergences from Mark in Matthew and Luke, and particularly for the bulk of the agreements of Matthew and Luke against Mark; . . . to this recension the best witness is the 'Caesarean'."—J. D. B.

375. J. H. LUDLUM, "Are We Sure of Mark's Priority?" *ChristToday* 3 (24, '59) 11-14; (25, '59) 9-10.

Against the article of G. E. Ladd on the Synoptic problem [*cf.* § 3-572] L argues that one cannot prove the priority of Mark on the basis of selection and arrangement of materials and that a theory of Mark's priority is incompatible with the authenticity of Matthew.

376. E. MAIO, "The Synoptic Problem and the Vaganay Hypothesis," *IrTheol Quart* 26 (2, '59) 167-181.

L. Vaganay's *Le Problème Synoptique*, in opposition to the two-source theory and the claims made for the methods of form-criticism, presents a

working hypothesis which postulates seven stages in the formation of the gospel tradition: oral tradition, primitive gospel essays in Aramaic or Greek, Aramaic Matthew and its Greek translation, the second Synoptic source supplementary to Aramaic Matthew, the canonical Gospel of Mark, the canonical Gospel of Matthew, the canonical Gospel of Luke. M presents a concise exposition of Vaganay's hypothesis without any pretense to evaluate or criticize his conclusions.—J. A. O'F.

377. P. MASSI, "Legame tra i racconti della cena e i carmi del Servo di Jahweh," *RivistBib* 7 (2, '59) 97-125; (3, '59) 193-207.

The dependence of the Last Supper narratives on the OT, especially on Deutero-Isaiah, proves the independence of the Christian Eucharist from the Hellenic cults of the time. The Servant of Yahweh was so much in the mind of Jesus that the Eucharistic formulas cannot be explained except in function of Second Isaiah. Luke's account is definitely saturated with the theology of Isa 53 as H. Schürmann has shown (*Der Einsetzungsbericht Lucas 22, 19-20*, II, 116). H. W. Wolff divides the primitive tradition with respect to the NT interpretation of Isa 53 into three stages: (a) Christ the fulfillment of Isa 53; (b) the need of His Passion; (c) the light of Christ's example (*Jesaja 53 im Urchristentum*, 146-149). These three elements were combined into one by Luke: the fulfillment of the Pasch in the heavenly kingdom (22:15-16), the necessity of the Passion (24:7, 44-46), the example of Jesus (22:24-27). The context Lk 22:15-18 was the best one for this combination. The Servant is humiliated and glorified.—C. S.

378. S. PETRIE, "'Q' Is Only What You Make It," *NovTest* 3 (1-2, '59) 28-33.

In the material allotted to Q in the seventeen reconstructions tabulated in Moffat's *Introduction to the Literature of the New Testament* (3rd ed., 197-202), "there is from Matthew *not even one verse . . .* common to all seventeen reconstructions," and only eighteen verses from Luke are common to the thirteen reconstructions that give the Lukan passages. P admits "there still remains some common material shared by Matthew and Luke." However, "without far more substantial evidence than has so far been offered, to pronounce where the material comes from and whether it be from one or many sources, oral or written, is sheer guesswork."—D. J. W.

379. L. RANDELLINI, "Recenti tentativi per risolvere la questione sinottica," *RivistBib* 7 (2, '59) 159-172; (3, '59) 242-257.

A new method, that of *Redaktionsgeschichte*, is being evolved to take the place of the two-source theory and the form-critical method to solve the Synoptic question without discarding the positive results obtained by both. Matthew, Mark and Luke are true authors with their own respective personalities; so also were the writers of the written documents behind the Synoptics. These

and other factors—liturgical, catechetical and theological—must be taken into account in any serious attempt to find a solution. One must start with the Gospels in their actual state and work backwards, examining each pericope in its actual framework, keeping in mind that a narrative might have reached Luke or Matthew in a more archaic form than Mark. This method, followed by L. Cerfaux, J. Dupont, A. Descamps and X. Léon-Dufour, has not yet given an over-all solution. Neither is it probable that it would answer all the queries, since the activity of the apostles between Pentecost and the writing of the first Gospel was intense and mostly unknown to us. A photographic, reportorial account of Jesus and His doctrine should not be expected; this was not the purpose of the Evangelists. The new approach would reveal to us the richness of the Gospel tradition and would help us to place the Gospels in their proper historical context: *in medio Ecclesiae*, without overlooking the particular character of each Evangelist.

The tradition, *paradosis*, on which Luke worked continued to exert its influence even after the Gospels were written. Moreover, there is the common Semitic substratum differently translated by the several Evangelists. There are undeniably real dangers in this method: the nature of the pre-Synoptic documents and their groupings are unknown to us. The originality of each Evangelist consists in the adaptation of the sayings of Jesus to the actual needs of the Christian community; this is not to be denied, provided that such activity of the divinely inspired writer is critically demonstrated and not created to support a merely probable hypothesis.—C. S.

380. P. ROULIN, "Le péché contre l'Esprit-Saint," *BibVieChrét* 29 ('59) 38-45.

A parallel study of Mt 9:32-34; 12:22-32; Mk 3:20-30; Lk 11:14-23; 12:10.

Synoptic Gospels, *cf.* § 419.

Matthew

381. J. L. JONES, "References to John the Baptist in the Gospel According to St. Matthew," *AnglTheolRev* 41 (4, '59) 298-302.

An examination of the content of the five portions of Matthew indicates that the relationship between Jesus and John the Baptist is a constantly recurring theme. The first, third and fourth sections contrast John with Jesus and His Church, whereas in the second and fifth Johannine interests are involved in the narrative's turning point. This careful pattern suggests the concern of the early Christian community about the Baptist movement.—E. O. G.

382. W. TRILLING, "Die Täufertradition bei Matthäus," *BibZeit* 3 (2, '59) 271-289.

The theological redaction of Matthew with its characteristic images and driving motives is demonstrated, through purely literary and form-critical

reflection, in the incorporation of the Baptist tradition into the Gospel framework. This Baptist tradition is uniformly reworked in Matthew, even in the passages peculiar to him. His basic outlook and central concepts he borrows from the tradition at hand, but the choice of theological principles and their systematic development are proper to Matthew. It is significant that the Precursor is elevated by means of the Elijah theme, whereby the Baptist becomes an eschatological figure. Yet Matthew distinguishes precisely John's role in salvation from that of Jesus. The tenor of the whole Baptist tradition is "Christianization." The decisive motive for this view seems to be the "complaint against Israel" and the claim laid by the true people of God on the Baptist as their own. Underlying this is the powerful self-consciousness of the early Church of being the "true Israel."—J. A. S.

383. [Mt 5:1-12]. M. SABBE, "De exegese van de zaligheden" [The Exegesis of the Beatitudes], *CollBrugGand* 5 (1, '59) 85-88.

An analysis—with a warm appreciation—of the book of J. Dupont, *Les Béatitudes* (1954; 2nd ed., 1958).—I. dIP.

384. V. HASLER, "Das Herzstück der Bergpredigt. Zum Verständnis der Antithesen in Matth. 5, 21—48," *TheolZeit* 15 (2, '59) 90-106.

In the Sermon on the Mount Jesus appears as the Messianic teacher. Since the Messiah's legitimacy is determined by his attitude to the Torah, the theme of the sermon is Jesus' attitude toward the law. The better justice which He demands of the members of the kingdom, the justice which goes far beyond any zeal of the Pharisees, is that they know and obey the real will of God, expressed in the commandments. How Jesus understands "keeping the Law" is illustrated by the antitheses, the heart of the sermon. In them Jesus does not oppose the Law, but demands perfect fulfillment of it, befitting the eschatological situation of those who are in the kingdom. Hence He revokes the Mosaic concession on divorce (although the Evangelist has restored it). The time of accommodation to human weakness is over; the new order of the *eschaton* is in force. In the fourth antithesis Jesus does not revoke the Law, but repudiates hypocritical practices rising from rabbinic interpretation of it. Mt 5:37 is not a demand for absolute truthfulness, but for humble subordination in the kingdom. The command not to resist evil (5:39) is not a repudiation of the law of talion, but its Messianic fulfillment. The sermon is not, as Dodd holds, "the new Law which supersedes the law of the Old Testament," but the law of the OT in its eschatological perfection.—M. B.

385. [Mt 5:32; 19:9]. V. DELLAGIACOMA, "Il matrimonio presso gli Ebrei," *RivistBib* 7 (3, '59) 230-241.

The article, especially in pp. 239-241, provides background for the "divorce clause" in Jesus' teaching.

386. [Mt 6:9-13]. J. ALONSO DÍAZ, "El problema literario del Padre Nuestro," *EstBib* 18 (1, '59) 63-75.

An analysis of the agreements and disagreements of three forms of the Lord's Prayer—Matthew, Luke and the *Didache*—leads to the following conclusions. (1) The Matthean form seems to have been structured and embellished for purposes of liturgical recitation. (2) The differences in the Matthean and Lukan forms, if one admits the hypothesis of a unique primitive text, seem to indicate that the intention of Christ was not to dictate an immutable *formula* of prayer, but rather to give a *model* of prayer which would indicate the filial spirit in which Christians should address their petitions to the Father.—F. P. G.

387. G. H. P. THOMPSON, "Thy Will be Done in Earth, as it is in Heaven (Matthew vi, 11). A suggested Re-interpretation," *ExpTimes* 70 (12, '59) 379-381.

It would seem that the normal translation of Mt 6:11 involves a strain on the Greek text and that there is a possible alternative translation which is easier and more natural. Two objections to the traditional translation are: (1) that the supplementing of subject and verb is forced, and (2) that it is difficult to find a parallel use of a *hōs* clause standing in the middle of a sentence and calling for a subject and verb to be supplied. More positively, from other NT passages, especially St. Paul, the *hōs . . . kai* construction is used (a) to join clauses that are perfectly parallel and (b) in the sense of "both . . . and." Therefore a suggested translation would be: "Let God's will be done both in heaven and on earth." This one phrase could possibly be applied to the first three petitions of the prayer. This suggested translation also makes sense theologically and has a link with other parts of NT thought. In Colossians and Ephesians Paul speaks of a conflict among beings both in the unseen world and in the visible world. God's will and kingship have to be asserted in both spheres. We can harmoniously integrate Mt 6:11 into the NT ideas of inaugurated and futuristic eschatology. The exalted Son of Man has already asserted God's kingship in both heavenly and earthly spheres, and now we look forward to the glorious fulfillment of the parousia.—R. P. B.

388. J. MOUSON, "De sanatione pueri Centurionis (Mt. VIII, 5-13)," *Coll Mech* 44 (6, '59) 633-636.

Neither Mt 8:5-13 nor Lk 7:1-10 preserves the original form of the story. The pericope should be classified as a narrative about Jesus, not a miracle narrative, for the emphasis is on faith and not on the miracle. The real point of it is the salvation of the Gentiles because of their faith.—G. W. M.

389. D. SQUILLACI, "Parabola delle nozze del figlio del re (Mt. 22, 1-14)," *PalCler* 38 (18, '59) 972-976.

390. [Mt 22:14]. D. SQUILLACI, "La riprovazione del popolo ebraico," *Pal Cler* 38 (19, '59) 1043-49.

391. W. BARCLAY, "Great Themes of the New Testament—VI. Matthew xxiv," *ExpTimes* 70 (11, '59) 326-330; (12, '59) 376-379.

Scripture scholars give varying interpretations of Mt 24 and its parallels Mk 13 and Lk 21. Despite the divergence of opinions, one can be sure this chapter contains the views of the future held by the apostolic Church and must thus go back to what it believed Jesus had said. The phrasing of the disciples' question to Jesus shows that the passage contains sayings about different future events. In Matthew the question "When shall these things be? and what shall be the sign of thy coming and of the end of the world?" turns an *historical* question into an *eschatological* one. Matthew then gathers four strands of prophecy about the future: (1) the Fall of Jerusalem, (2) the persecution of the Christians and the hatred to come, (3) the coming of false Messiahs and deceiving teachers, and (4) the signs which will precede the end. This last strand is woven together of threads which are completely Jewish in their color and their significance, and its material is definitely and directly eschatological.

A fifth strand containing material concerning the parousia gives a clear enough picture of the parousia except for the verse "This generation shall not pass till all these things be fulfilled" (24:34), which does not seem to fit into the setting. Taken with the general teaching of the Gospels, this verse allows four possible lines of approach: we may look for the parousia of Christ (*a*) as an event in history, (*b*) as having taken place on Pentecost, (*c*) as realized eschatology, or (*d*) as *personalized eschatology*, i.e., "the whole picture of the Parousia of Christ in Scripture is a vivid, dramatic, symbolic representation of a process which must take place within the individual human heart, so that the whole eschatological process, and the Second Coming of Christ, become personalized in each man's being."—G. K. K.

392. [Mt 25:1-13]. M. SABBE, "De parabel van de maagden" [The Parable of the Virgins], *CollBrugGand* 5 (3, '59) 369-378.

One is too often inclined to understand the parables as simple popular preachings. The motives of the parables, however, come rather from the OT or the apocalyptic works; for example, the mustard seed that grows into a mighty tree recalls the enormous cedar of Ezek 17:22-24. The Parable of the Ten Virgins (Mt 25:1-13) also shows all sorts of peculiarities which go to prove that the comparison was not derived in the first place from actual marriage-feast customs (e.g., the bride is not mentioned, the virgins fall asleep, the festive hall is locked). Several motives are assimilated: (1) the Messianic bridegroom: in the OT the bridegroom of Israel is God, in the NT it is the Messiah, who is often depicted as the bridegroom of the Christian community; (2) eschatological judgment: this theme has striking parallels, among others in the Parable of the Messianic Banquet (Mt 22:2-14; Lk

14:15-24) and the Parable of the Narrow Gate (Lk 13:22-30); (3) vigilance for the Lord's coming: as in Mt 24:42ff. and 1 Thes 5:18, this urging on to moral watchfulness is especially determined by eschatology; (4) finally, the author finds here also the motive of Easter: the virgins go to meet the Lord (*cf.* Exod 19:22), who is coming in the middle of the night (*cf.* Exod 12:29; Wis 18:14); in the celebration of Easter the Christian community commemorated the flight out of Egypt and awaited the coming of the Lord.—I. dIP.

Mt 26:6-13, *cf.* § 404.

Mt 27:46, *cf.* § 405.

Mark

393. T. A. BURKILL, "Anti-Semitism in St. Mark's Gospel," *NovTest* 3 (1-2, '59) 34-53.

Mark's attitude is somewhat complicated. On the one hand the Gospel must first be preached to the Jews who must reject the Messiah before the world-wide mission to the Gentiles can occur. On the other hand Jesus anticipated this mission. The Jews void the Law, reject Jesus and are morally responsible for the Crucifixion. Jesus (and subsequently the Christian Church of Mark's day) fulfills the Law, affirms His Messiahship and condemns the Jewish nation.—D. J. W.

394. A.-M. DENIS, "Les richesses du Fils de Dieu selon saint Marc (I-VI, 30)," *VieSpir* 41 (448, '59) 229-239.

Mark's spontaneous manner of writing conceals the depth of what he himself has termed "the Gospel of Jesus Christ, Son of God." Mk 1 summarizes in the traditional setting of one day the most typical activities of the Master: with striking power and miracles, Jesus proclaims the kingdom of God. Ch. 2 portrays Jesus as the Messiah, the Son of Man, the Spouse of Sion, David's heir and the Judge who brings salvation. Jesus' rejection by Israel and His success among the Gentiles are then depicted in ch. 3. Next is proclaimed the mystery of Christ in the face of the whole universe: His is a radically new revelation. D entitles ch. 6 the End of all Preliminaries; it contains the death of John the Baptist and the final preparation of the Twelve. The kingdom has begun.—L. L.

395. A. FEUILLET, "Le Baptême de Jésus d'après l'Évangile selon Saint Marc (1,9-11)," *CathBibQuart* 21 (4, '59) 468-490.

The Baptism of Christ in Mark signifies the inauguration of the Messianic era. This is brought out by a study of the following Scriptural allusions: (1) The opening of the heavens. This is not the apocalyptic prelude to a vision, but simply the prerequisite condition for the descent of the Spirit. A striking parallel is found in Isa 64:1 (MT 63:19), which is part of an expression of longing for the inauguration of the eschatological era, conceived of in

terms of the Exodus. (2) The descent of the Holy Spirit. The Isaian longing is here fulfilled—the heavens have opened and the Spirit has come down. The fact that this happens at the moment of Jesus' emerging from the Jordan finds a striking parallel in Isa 63:11. The events at the Jordan thus recall the old Exodus, as well as the passage across the Jordan of the Israelites under Joshua ("Jesus"), and also the new Exodus proclaimed in Isa 40.3f.—recollections likewise preserved in Jewish and Christian baptismal liturgies. (3) The voice from heaven. These words refer to Ps 2 (divine filiation) and to Isa 42:1 (Servant of Yahweh) and represent Jesus as the unique Son of God, the Messiah, who is also the Isaian Servant. Such a Christology, explicit in the Transfiguration, was probably expressed only implicitly at the Baptism, so that the formulation in Mk 1:10 would represent a doctrinal development. The actual baptismal event had a strong ecclesiological orientation, as seen from OT references to Israel as the beloved of God, with whom He was well pleased. The Gospel account lends no support either to the theory that the Baptism represents the beginning of Jesus' Messianic consciousness, or that the descent and the voice are legendary additions to an original historical baptismal account.—T. W. L.

396. H.-W. BARTSCH, "Eine bisher übersehene Zitierung der LXX in Mark. 4, 30," *TheolZeit* 15 (2, '59) 126-128.

Most commentators regard Mk 4:30 as a composition of the Evangelist which serves as an introduction to the Parable of the Mustard Seed. It is, on the contrary, part of the parable itself, as are vv. 33f., so that the unit is vv. 30-34. The parable is given as an example of Jesus' teaching in parables, and the double question of v. 30 brings out the significance of all that type of teaching. The verse is parallel to Isa 40:18. That text was consciously cited by the Evangelist (or the tradition which he used), as is shown by the variant reading in the minuscule group Family 1 of K. Lake. The Isaiah text throws light on the meaning of Mark. "To whom will you liken the Lord, and to what likeness will you compare Him?" comes in an invective against idols, and means that nothing can represent God. In Mark the double question of v. 30 and the following vv. 31-34 show that now, through Jesus' parables, it is possible to speak of God in "likeness"—but only so, not in direct but in veiled speech.—M. B.

397. A.-M. DENIS, "Une théologie de la vie chrétienne chez saint Marc (VI, 30-VIII, 27)," *VieSpir* 41 (449, '59) 416-427.

Mk 6:30—8:27 contains a theology of Christian life that is centered about the Eucharist.

398. [Mk 9:2-29]. A.-M. DENIS, "Une théologie de la Rédemption. La Transfiguration chez saint Marc," *VieSpir* 41 (453, '59) 136-149.

This is a study of Mk 9, in which the Transfiguration is carefully narrated.

There is an effort on the author's part to stress the value and the meaning of the event from the reading of the narrative, Mark's being compared to that of Matthew and Luke. The meaning of the Transfiguration is revealed by every detail, as interpreted in the light of the OT. In Mark it is set in a strictly elaborated theological framework, the theophany of Sinai renewed and achieved with Jesus as the central figure. The Transfiguration is the anticipated realization of the restoration of Israel and a confirmation that the glorious Messiah is the Suffering Servant of Yahweh. To Christological data are appended a number of viewpoints related to the functions proper to the apostles. The word of the Father that commands listening to Jesus gives the disciples necessary powers for their apostolic mission. Henceforth they will be able to give the life of the Resurrected and proclaim the life-giving word of the gospel. Their function in the future will concern the word and life against the devil, cause of death and of deafness. That is the meaning of the cure of the possessed child at the descent from Mount Thabor.—L. J. G.

399. T. J. BAARDA, "Mark ix. 49," *NTStud* 5 (4, '59) 318-321.

The difficulty in the well-known salt-saying seems to result from a mistranslation from the Aramaic. B supposes an Aramaic *ṭbl* which in the pa'el and perhaps in the 'af'el had the meaning "to season." Finding in his source-text *yṭbl*, the translator vocalized the word as *yṭṭabbal* and therefore translated it as *halisthēsetai*, perhaps because he was partly influenced by the following salt-logion. But his text ought to be read *yṭbōl* (or *yṭṭebel*) and consequently translated *baptisthēsetai*.—J. J. C.

400. H. URNER, "Der Dienst Jesu Christi. Markus 10,35-45," *CommViat* 2 (2-3, '59) 287-290.

The theme of redemptive service gives unity to our pericope, Mk 10:35-45. In the first part man is shown as standing "on his own feet" in his naturalistic religious enthusiasm. The request of the sons of Zebedee for special places in the future kingdom is characteristic of the natural man. Failing to grasp the full meaning of the prediction of their martyrdom, they count on their own strength and say, as Peter did: *dynametha!* "Yes, we can!" In the second section, vv. 41-45, Jesus stresses the essence of His new kingdom, namely, the love expressed in a form of *diakonia*. High rank deserves recognition in the terrestrial community when it is rooted in the *diakonia* of the *diakonos* Jesus Christ. If Christ had not become the *diakonos* of all and the *doulos* of God in obedience to death, there would not be any service of His Church.—G. K. K.

401. R. B. MONTGOMERY, "The House of Prayer. Mark 11:17," *CollBibQuart* 36 (4, '59) 21-27.

The house of prayer should be a place of remembrance, a place of community and a place of mission.

402. F. DREYFUS, "L'argument scripturaire de Jésus en faveur de la résurrection des morts (Marc, XII, 26-27)," *RevBib* 66 (2, '59) 213-225.

The greater part of contemporary opinion would deny to Exod 3:6 even an implicit affirmation of the resurrection of the dead. Those who would accept the use of this passage by Jesus in Mk 12:26-27 base their argument more on the fundamentals of Jewish faith than on the Exodus text. It does seem, however, that the literal sense admits of a more profound significance which can set forth in all its fullness the biblical doctrine of the resurrection.

Outside of NT usage, the official prayers of Christ's time, e.g., the Shemoneh Esreh, employ the phrase "God of Abraham, of Isaac and of Jacob," referring to God as the protector, the savior of the three patriarchs. He is their shield, their rock, their power. Jews contemporary with Christ linked the phrase "God of our fathers" to the idea of salvation, of protection afforded to their fathers and hence to themselves. The idea of salvation, of protection, comes out clearly in Heb 11:16 and Acts 3:13, where the accent is on God's initiative, and conforms closely to the literal sense of Exod 3:6. God the protector, the savior, is the God of the living. This exegesis of Mk 12:26 receives a supplementary support from the fact that it indicates a transposition onto the individual scale of the Israelite consciousness of the collective resurrection of the people of God.—F. P. S.

403. S. PEZZELLA, "Marco 13, 32 e la scienza di Cristo," *RivistBib* 7 (2, '59) 147-152.

This text is critically certain. "Son" should be accepted in its strict literal meaning, i.e., the natural Son of God (Mt 11:27; 10:22); hence the ignorance of the day of judgment is attributed to the Son of God. As such He is dependent on the Father (Mk 14:25, 62; Mt 20:23; 25:34, 41; Lk 12:32; 22:29) without any inferiority (Mt 11:27; Lk 10:22; Jn 16:13-15). Such ignorance may be explained by the principle of divine processions: the Son as such can say that He does not know the day of judgment because such knowledge comes to Him from the Father (Jn 7:16). Basil, Gregory of Nazianzen, Didymus of Alexandria and Amphylochius propose this interpretation.—C. S.

404. J. BAUER, "Ut Quid Perditio Ista?—zu Mk 14,4f. und Parr.," *NovTest* 3 (1-2, '59) 54-56.

In interpreting the anointing story J. Jeremias (*ZeitNTWiss* 35 ['36] 75-82) holds the position of the murmurers to be "alms instead of waste," while Jesus contended for "love instead of alms." Jesus' emphasis is expressed most clearly in the Parable of the Good Samaritan and the Widow's Mite, where the high personal cost of a work of love is underscored. B adduces a Gentile parallel from the *Pseudolus* of Plautus (V, 438-441).—D. J. W.

405. J. GNILKA, "‘Mein Gott, mein Gott, warum hast du mich verlassen?’ (Mk 15,34 Par.)," *BibZeit* 3 (2, '59) 294-297.

The prayer in Mt 27:46 is one of the traditions taken over from the Markan source and altered by Matthew. The cry was originally uttered by Jesus in the purely Hebrew form of the Psalm, but it was not understood by those present. Whence the reference to Elijah, who was extremely popular as a miracle-worker and helper in time of need.—J. A. S.

Luke

406. G. S. SLOYAN, "The Gospel According to St. Luke," *Worship* 33 (10, '59) 633-641.

An introduction to the third Gospel, stressing the elements peculiar to Luke and the picture of Christ the prophet which he portrays.

407. J.-P. AUDET, "Autour de la théologie de Luc I-II," *SciEccl* 11 (3, '59) 409-418.

Review article on R. Laurentin, *Structure et Théologie de Luc I-II* (Paris, 1957) [cf. §§ 3-505r—509r].

408. [Lk 1-2]. G. BOUWMAN, "Het kindsheidsevangelie van Lucas" [The Lukan Infancy Gospel], *NedKathStem* 55 (10, '59) 289-298.

A short presentation of recent articles on this subject: S. Lyonnet (*Biblica*, 1939; *AmiCler*, 1956), J.-P. Audet (*RevBib*, 1956 [cf. § 1-203] and P. Benoit (*NTStud*, 1956-57 [cf. § 2-55]) and of the book of R. Laurentin, *Structure et Théologie de Luc I-II* [cf. §§ 3-505r—509r]. Some critical remarks are made in connection with this last work: Laurentin has not proved that Mary understood her divine motherhood from the very beginning, nor that she had taken a resolution to virginity. B also warns against the imprudent use of the method of literary genres: one cannot, as Laurentin does, call the infancy gospel a midrash; at the most, this would be true only of the two annunciations.—I. dIP.

409. [Lk 1:46-55]. J. V. G. KOONTZ, "Mary's Magnificat," *BibSac* 116 (464, '59) 336-349.

An exegetical commentary on the passage.

410. [Lk 2:35]. P. ANDRIESSEN, "Simeon's profetie aangaande Maria" [Simeon's Prophecy concerning Mary], *NedKathStem* 55 ('59) 179-189.

The phrase *pertransibit gladius* in Lk 2:35 is usually interpreted of the sorrows of Mary at the foot of the cross. In order, however, to understand this verse correctly, one must start from the fact that the Evangelists and particularly Luke in chs. 1-2 are very much influenced by the OT. The *nunc dimittis* that occurs earlier is above all inspired by Isaiah (compare Lk 2:30-32 and Isa 52:9-10; 49:6; 46:13; 40:5); so also Lk 2:34 (cf. Isa 8:14-15). The reason why the Messiah will be a sign of contradiction is that he falls short

of the national longings of the Jews and that he will be a light for the Gentiles (*cf.* Acts 13:44-48, where Isa 49:6 is cited just as in Lk 2:32).

The metaphor of the sword seems to be taken from the same context, namely from Isa 49:2, where the mouth of the Servant is compared to a sharp sword. Lk 2:32 would thus mean that also for Mary the teachings of Jesus would be a sword. What Jesus Himself says about His mission confirms this notion. He has not come to bring peace (Jn 14:27) but the sword and division (Mt 10:34-37). On the other hand, the word of God is often compared to a sword, especially in Heb 4:12-13 (also Eph 6:17; Apoc 1:16; 2:12; 19:15). Lk 2:35 shows much similarity with this text of Hebrews: in both the sword pierces the soul, sifts the thoughts and brings them to light. Finally, only this explanation fits in the context, while in the common interpretation Lk 2:35b hangs in the air. Thus the verse means that through the teachings of Jesus, Mary would realize that she should completely separate herself from Jesus. This realization was for her as a sword piercing her soul; but she accepted it and thus revealed the humble attitude of her heart.—I. dIP.

411. J. R. GRAY, "Was our Lord an Only Child?—Luke ii. 43-46," *ExpTimes* 71 (2, '59) 53.

"It is simply unthinkable that Mary and Joseph could have left behind their twelve-year-old only Child in a city at a festival time and not worried about Him for a whole day. It is more than possible that they might have left their twelve-year-old oldest Child, if they were burdened by the care of several younger children."

Lk 3:23, *cf.* § 368.

Lk 7:1-10, *cf.* § 388.

412. [Lk 10:1, 17]. B. M. METZGER, "Seventy or Seventy-two Disciples?" *NTStudies* 5 (4, '59) 299-306.

The early evidence for and against each variant is collected, and other groups of seventy or seventy-two mentioned in Jewish antiquities are listed. In the citing of the Chester Beatty Papyrus I (P⁴⁵) all NT editions are incorrect, quoting it in support of "72," while it actually reads "70." On the other hand, the unpublished Papyrus Bodmer of Luke (3rd or possibly 2nd century) reads "72." M's final conclusion is: "though the reading '72' is supported by a combination of witnesses that normally carries a high degree of conviction as to originality, yet the age and diversity of the witnesses which support '70' are so weighty, and the internal considerations so evenly balanced, that the investigator must be content with the conclusion that (1) on the basis of our present knowledge the number of Jesus' disciples referred to in Luke x cannot be determined with confidence, and (2) if one is editing the text the least unsatisfactory solution is to print *hebdomēkonta* [*dyo*]." —J. J. C.

413. [Lk 10:30-37]. H. BINDER, "Das Gleichnis vom barmherzigen Samariter," *TheolZeit* 15 (3, '59) 176-194.

The Parable of the Good Samaritan is usually interpreted as teaching love of neighbor. This seems indicated by the connection between the parable and Lk 10:25-29. But the parable (10:30-37a) and the discussion about the great commandment (10:25-28) were independent units of tradition which Luke placed together in order to give an historical setting to the parable. Verses 29 and 37b are his composition. According to most commentators, the parable does not perfectly fit the question of v. 29, for there the lawyer inquires about the object of neighborly love, whereas the parable deals with its subject, the Samaritan. But the real disagreement between the question and the parable does not lie there, but in the closing question of the parable, v. 36, which asks not how one ought to be neighbor to another, but which of the three (priest, Levite, Samaritan) has become (*gegonenai*) neighbor to the victim of the robbers. His relation to them is the point of the story. Their conduct toward him determines whether or not they have become his neighbor.

The parable is not a lesson on neighborly love. Its meaning becomes plain when one sees who the wounded man is. That he is described as half dead (v. 30) is of great importance, as is also the fact that the two who pass him by are a priest and a Levite. The priests were forbidden by the Law (Lev 21:1) to approach the dead; their cultic functions could not be performed if they became unclean by such contact. The Samaritan, who tends the wounded man, belongs to a group which had separated itself from the Jews on questions of cult. Because of that, he can approach the man whom priest and Levite must avoid because he is unclean. The wounded man is Jesus Christ, who was rejected by the Jewish priesthood as unclean because He set Himself against the Temple and its cultus. He alone is able to do for those who approach Him what the Jewish cultus could never do—give them "access . . . to that grace in which we now stand" (Rom 5:2).—M. B.

Lk 11:2-4, *cf.* § 386.

414. [Lk 16:19-31]. R. DUNKERLEY, "Lazarus," *NTStud* 5 (4, '59) 321-327.

A short time before going to Bethany to perform the raising of Lazarus, Jesus spoke the Parable of the Rich Man and Lazarus which contains two unusual details (Lk 16:19-31). Only in this parable does one find a character who receives a name, and Jesus ends with the surprising statement: "If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead." A connection with the raising of Lazarus explains the occurrence of the name and suggests the reason for the parable. Not only did Jesus bring Lazarus back to life but He also clearly foresaw what would be the reaction of the authorities. He therefore forewarned the disciples against the shock which could come from the subsequent unbelief and hostility of the rulers of the people. There remains, of course, the problem of the

silence of the Synoptics concerning the miracle. A partial explanation comes from the departure from Jerusalem and the stay in Ephraim (Jn 11:54). It was not solely the Bethany miracle which endangered the life of Jesus. It may have been the last straw, but His enemies needed the right opportunity, and that presented itself with the triumphal entry on Palm Sunday and the cleansing of the Temple.—J. J. C.

Lk 22:7-38, *cf.* § 377.

John

415. J.-P. CHARLIER, "La notion de signe (*sēmeion*) dans le IV^e Évangile," *RevSciPhilThéol* 43 (3, '59) 434-448.

Although the term *sēmeion* occurs in the OT (particularly in Exodus and Numbers) and in the Synoptics, its frequent and nuanced use in the Fourth Gospel calls for a special inquiry into the nature, end and significance of a notion that is recognized as typically Johannine. We can define *sēmeion* by saying that it is an action performed (*poieō*) by Christ, the sight (*horaō*) of which leads to faith (*pisteuō*). This is the definition that the Evangelist himself gives when he says, "Now Jesus did many other *sēmeia* in the presence of the disciples . . . ; but these are written that you may believe that Jesus is the Christ" (20:30). Despite the fact that these *sēmeia* are an efficacious propaedeutic to faith, as is evident in Jn 4:53; 7:31; 10:42; etc., still John (in 12:37) confronts us with their paradoxical failure: "Though He had done so many signs before them, yet they did not believe in Him." In attempting to resolve this internal contradiction, John cites Isa 6:9-10 (in 12:40): "He has blinded their eyes and hardened their hearts" (*cf.* the notional, if not verbal, parallel in Exod 7:3). In stopping at the sign itself and not passing to that reality which it manifests, in regarding the prodigy and not going beyond to the sign and the signified, in refusing to recognize the end of the signs and the prodigies—the Jews were truly "blinded." In 2:11 John reveals the purpose of the signs, which is "glory." If the sign appears as revealer of the glory destined to appear brilliantly only on the cross, then the sign was already a revelation of the cross. And the cross is the ultimate *sēmeion* offered by God to a world searching for a Savior in whom it can believe.—S. B. M.

416. O. CULLMANN, "A New Approach to the Interpretation of the Fourth Gospel," *ExpTimes* 71 (1, '59) 8-12; (2, '59) 39-43.

English translation of an article in *NTStud* 5 (3, '59) 157-173 [*cf.* § 4-104].

417. A. DECOURTRAY, "La conception johannique de la foi," *NouvRevThéol* 81 (6, '59) 561-576.

The study of the act of faith in St. John ought to be dealt with according to his own perspective and not according to the classical categories of the

“moral,” the “reasonable” and the “supernatural”—all alien to the Fourth Gospel. (1) To believe is to receive; it is a welcome. Such a meaning is made possible only through some sort of “poverty,” which may be termed ontological or *existential*. On the other hand, such a meaning implies loyalty not only to an act that brings salvation, but also to a revealed content (vs. Bultmann). (2) Secondly, faith is the outcome of an *existential* decision, in which the free and living answer of man is motivated by the word that generates it. (3) Thus faith could finally be defined as the triumph of man and of freedom, but only insofar as it is already a victory of the *agapē* of the Trinity that generates us to Its life.—F. D.

418. P. DE HAES, “Doctrina S. Ioannis de Spiritu Sancto,” *CollMech* 44 (5, '59) 521-526.

According to the Fourth Gospel, in particular ch. 13 to the end, the Holy Spirit is presented as a person, the defender, distinct from Christ, sent to remain with the apostles and teach them from within. He is distinct from both the Father, from whom He proceeds, and the Son, from whom He receives the command and the doctrine to teach. Thus John furnishes sufficient basis for the Church's teaching about the Holy Spirit.—G. W. M.

419. E. F. HARRISON, “The Christology of the Fourth Gospel in Relation to the Synoptics,” *BibSac* 116 (464, '59) 303-309.

An examination of the titles of Jesus used in the Gospels shows that there is a basic unity in the delineation of the person of Jesus in the Synoptics and in John. There are differences between the Christology of John and that of the Synoptics, but these do not indicate a less lofty Christology in the latter. [Cf. §§ 4-105, 106.]—G. W. M.

420. J. M. ROBINSON, “Recent Research in the Fourth Gospel,” *JournBibLit* 78 (3, '59) 242-252.

A review article on W. Wilkens, *Die Entstehungsgeschichte des vierten Evangeliums* (Zürich, 1958) and S. Schulz, *Untersuchungen zur Menschensohn Christologie im Johannesevangelium* (Göttingen, 1957).

421. H. RUSCHE, “Der neue Exodus (Hinweise zur Interpretation des Johannesevangeliums),” *BibKirche* 14 (3, '59) 74-76.

Gospel of John, cf. § 330.

422. [Jn 1:1-18]. R. GUINDON, “La théologie de saint Thomas d'Aquin dans le rayonnement du ‘Prologue’ de saint Jean (*suite*),” *RevUnivOtt* 29 (3, '59) 121*-142*.

[Cf. § 3-608.] Traces the influence of the biblical Wisdom theme on the *Summa contra Gentiles*.

423. [Jn 1:19—2:11]. T. BARROSSE, "The Seven Days of the New Creation in St. John's Gospel," *CathBibQuart* 21 (4, '59) 507-516.

Although the symbolism contained in Jn 1:19—2:11 has been well explained by M.-E. Boismard [*cf.* § 2-667r], further study reveals an ecclesiological significance. These first seven days form a summary or symbol of Jesus' establishment of His Church as a new creation, as follows. *First day: the Precursor*, depicted simply as the herald of the new creation. *Second day: the Savior*, whose role as author of the new creation is presented in terms of the Suffering Servant and the Paschal Lamb. *Third day: the disciples*. The unnamed pair are typical of the disciples who come to Christ and follow Him. *Fourth day: the chief apostle*. The meeting with Simon Peter corresponds strikingly to the Petrine texts of both Mt 16:15ff. and Jn 21:15ff. *Fifth day: the apostles*. Philip is a typical apostle, in that he brings others to Christ. *Sixth day: the true Israelites*. Nathaniel represents the ideal Israelite, well disposed to receive the fulfillment of the OT hope. *Seventh day: vivification of the Church*. The wedding feast of Cana symbolizes the Passion-Resurrection and the eschatological banquet. Mary's role at Cana prefigures that bestowed on her at Calvary.—T. W. L.

424. [Jn 1:29, 36]. I. DE LA POTTERIE, "Ecco l'Agnello di Dio," *BibOriente* 1 (6, '59) 161-169.

In discussing this text one should carefully distinguish what the words meant for the Baptist from what they meant for the Evangelist and for the Christians at the end of the first century. Speaking in Aramaic the Baptist probably used the term *ṭalyā'*, which can mean either "servant" or "lamb." Because he was greatly influenced by Isa 40ff., the Precursor seems to use the expression to designate the Servant who by means of the truth takes away the sin of the world. On the other hand, the Evangelist, without excluding the Servant concept, connects the term with the paschal lamb, a connection indicated by Jesus Himself. Therefore in the Gospel the expression "Lamb of God" combines two meanings, "Lamb" referring to the paschal lamb and the Lamb "of God" recalling the Servant of the Lord. Elsewhere in the Fourth Gospel occur instances in which a more profound, theological meaning has been added to an earlier and simpler one.—J. J. C.

425. C. P. CEROKE, "The Problem of Ambiguity in John 2,4," *CathBibQuart* 21 (3, '59) 316-340.

The development of ideas in Jn 2:4 seems to be along these lines: (a) Mary approaches Jesus to suggest intervention in the failure of wine; (b) the assent of Jesus is a foregone conclusion; (c) the reply of Jesus is on a different plane of thought from that insinuated by the Evangelist's use of *mētēr* and by Mary's statement of the natural need of wine. Thus the passage presents a double reading which views the relationship of Jesus and His Mother at Cana under

two aspects: that of the natural maternal-filial relationship and that of a more profound and subtle relationship, Jesus as Messiah and Mary as *gynē*. (1) In accord with the first aspect, the passage should be read as a double question. "What do you wish of me, Woman? Has not my hour come?" would be a suitable paraphrase. Mary's conduct then indicates what she understands to be within the power of Jesus and what she wishes: His miraculous intervention. (2) The second aspect of the Cana incident is a Johannine effort at theological evaluation expressed in the OT idiom of *ti emoi kai soi*, in the mystery of the term *gynē* and in the declaration of the non-arrival of the hour. The literary construction of Jn 2:4 points to the Evangelist's real center of interest concerning the relationship of Jesus and His Mother: that Jesus was moved to act at Cana less because of a request of His natural Mother than for a profound reason that finds its orientation in His redemptive mission.—J. A. Wy.

426. [Jn 4]. E. GRAF, "Theology at Jacob's Well. Chapters from the Gospel of St. John," *HomPastRev* 59 (12, '59) 1099-104.

An exposition of Christ's discourse on the nature of grace and the nature of God in Jn 4.

427. H. SCHÜRMANN, "Die Eucharistie als Repräsentation und Applikation des Heilsgeschehens nach Joh 6, 53-58, II," *TrierTheolZeit* 68 (2, '59) 108-118.

[Cf. § 4-116.] Jn 6:53-58 is like a lens which collects the light (of 6:26-51) and reflects it back in concentrated and developed form (e.g., the terms "flesh, giving, eat, life, true bread," found both in 6:53-58 and in the previous section). Hence the thought of 6:60-71 actually ties up with and continues 6:26-51, so that in a sense 6:53-58 is parenthetical. Yet not only style and language, but also its function in the discourse rule out the view that 6:53-58 is an intrusion by another hand; it was intended as a parenthesis by the original author in the very planning of the discourse. Rightly understood this parenthesis throws light on the Johannine view of the Eucharist: the sacrament is not simply a prolongation of the revelation-event, the Incarnation. It is true, the Eucharist preserves the here and now of the Incarnation, but it does more: it re-presents and applies the salvation-event which now takes the aspect of gift. Thus faith is not supplanted by sacramental participation. The latter presupposes faith and is an activity of faith.—E. F. S.

428. J. BLENKINSOPP, "John vii. 37-9: Another Note on a Notorious Crux," *NTStud* 6 (1, '59) 95-98.

(1) The punctuation of Jn 7:37-38 may be decided upon by regarding the phrase *ho pisteuōn eis eme* as neither a nominative pendens nor an anacoluthon, but an interpretative gloss, followed by a "scripture" citation and an explanatory

note. (2) The antecedent of the *autou* in the citation must be decided on grounds of context, not syntax, and thus it can refer either to Jesus or to the believer. (3) The *graphē* cited is not an OT text but may be an approximation of one. The possibility of its referring to the believer cannot be ruled out as grotesque (it was not so to Origen) or foreign to NT thought (*cf.* Jn 4:14). Origen connected the citation with Wisdom in Prov 5:15 and 9:4.—G. W. M.

Jn 7:38, *cf.* § 516.

Jn 8:57, *cf.* § 368.

429. [Jn 11:1-44]. W. WILKENS, "Die Erweckung des Lazarus," *TheolZeit* 15 (1, '59) 22-39.

By literary analysis it is possible to arrive at the original Johannine form of the pericope of the resurrection of Lazarus and then, by eliminating from that all specifically Johannine sentences, to come to the traditional material on which the Evangelist worked. Thus one can see the transformation of the tradition through preaching. The original form had all the brevity of the Synoptics: Jesus is called to the sick Lazarus, who dies and is buried before Jesus reaches Bethany. When He arrives He rebukes those who are mourning, and by raising Lazarus shows that He is Lord over death. This narrative afforded the Evangelist the opportunity to bear witness to the glory of Jesus, to speak of the necessity of faith and, in accordance with his anti-Docetist aims, to show that the history of Jesus cannot be divorced from the history of Christ. In the Johannine form the event becomes a revelation of the glory of God in Jesus (11:4), and the necessity of faith is expressed in vv. 14f. and in Jesus' distress at the imperfect faith of Mary, who shows some knowledge of His power but does not believe that He is Lord of life and death (vv. 32f.). In the further expansion of the Johannine form, Lazarus becomes the brother of Mary and Martha; Jesus delays in coming to Bethany in order to test their faith; the dialogue with Martha points up the relation between resurrection on the last day and present faith in Jesus, the resurrection and the life; Lazarus has been dead four days—a touch directed against an "eschatological Docetism" which denies the resurrection of the body.

The reality on which the Fourth Gospel is based is not an "historical" Jesus whose words and deeds had to be recounted with historical accuracy, but the exalted Christ. But since this exalted Lord is identical with the Word made flesh, the Gospel deals with events—events of the past and events of the here and now. Thus there is a basic cleavage between the witness of the Fourth Gospel and all gnostically stamped myth.—M. B.

Jn 11:1-44, *cf. also* § 414.

Jn 12:1-8, *cf.* § 404.

430. E. F. F. BISHOP, "‘He that eateth bread with me hath lifted up his heel against me.’—Jn xiii. 18 (Ps xli. 9)," *ExpTimes* 70 (11, '59) 331-333.

The lifting of the heel, as evidenced by the Near Eastern repugnance toward showing the sole of the foot to anyone by crossing the legs, is a sign of contempt or treachery. Thus Jesus was particularly hurt by this action on the part of one whom He called at Gethsemane *hetairos*, "my good friend" (cf. "my bosom friend" of Ps 41:9).—G. W. M.

431. W. GRUNDMANN, "Das Wort von Jesu Freunden (Joh. XV, 13-16) und das Herrenmahl," *NovTest* 3 (1-2, '59) 62-69.

G agrees that Jn 13-17 presents the main lines of a primitive Christian Lord's Supper liturgy and argues that the passage about the friends of Jesus (15:13-16) receives its content and meaning from the Lord's Supper. The distribution of the bread and cup effects the fellowship of the disciples with Jesus in the meaning of His death. As the cup of blessing in Hellenism is given to an honored family member, so Jesus' giving of His cup to His disciples transfers to them blessing and honor. This is the meaning of the passage about the friends of Jesus in Jn 15:13-16. Chapters 1-12 present Jesus' love as brought by Himself to His own, who did not receive Him; chs. 13ff. show the fulfillment of His love through the giving of Himself. This is seen in the foot washing ceremony where the Son of the Father makes Himself a slave for His own, and is completed in His slave's death on the cross. This love is depicted in the allegory of the vine and the branches as the bond which binds the disciples to Jesus and through which they bear fruit. Purification, fellowship and fruit are brought about through His word (13:10; 15:3).

Incumbent on the disciples, therefore, is the love commandment (15:12) which receives its highest proof in the giving up of one's life for one's friends (15:13). In receiving the cup the disciples obtain every honor shared with meal comrades. They experience what Abraham experienced when he became a "friend of God," and share in wisdom (15:15), as men in Hellenism who became "friends of God." The disciples are no longer slaves rendering blind obedience, but they have been elevated to the status of friends because of what Jesus has done. By their understanding obedience they prove they are friends. In John, as anointed Messianic King, Jesus chooses His friends (compare the political analogy of the "friend of Caesar"), reveals to them heavenly secrets, gives them direct access to the Father and commands them to bear the fruit of His love. Lazarus is the typical friend of Jesus.—D. J. W.

432. [Jn 17:21]. E. L. WENGER, "‘That They All May Be One,’" *ExpTimes* 70 (11, '59) 333.

T. E. Pollard in *ExpTimes* 70 (5, '59) 149-150 [cf. § 3-621] stresses the pattern or prototype of Christian unity in Jn 17:21, but not its twofold purpose: that the disciples may be perfected and that the world may believe. Mere inter-communion of denominational groups is not enough to achieve that end; complete organic union is needed.—G. W. M.

433. [Jn 18-19]. D. M. STANLEY, "The Passion according to St. John," *Worship* 33 (4, '59) 210-230.

John views Jesus' Passion as the beginning of His glorification, the supreme revelation of His universal kingship and His divinity. Thus the Johannine account of the Passion consists of three literary units: Jn 18:1-27, which emphasizes the glory of Jesus as the Second Adam; Jn 18:28—19:16, the dialogue between Jesus and Pilate, which brings out Christ's kingly character; Jn 19:17-37, which describes the events upon Calvary by which OT prophecy is fulfilled. An epilogue concerning Jesus' burial is appended (Jn 19:38-42), which brings the drama to a conclusion, as it had begun, in "a Garden." The first garden (Gethsemane) recalls the earthly, as the second recalls the celestial, paradise.—D. M. S. (Author).

434. D. UNGER, "The Meaning of John 19,26-27 in the Light of Papal Documents," *Marianum* 21 (3-4, '59) 186-221.

The doctrine that this text signifies the spiritual maternity of Mary over all men has for a long time enjoyed wholehearted papal approval in doctrinal pronouncements and official prayers and is, therefore, in the broader sense of this note, Catholic doctrine.

435. [Jn 20:1-31]. D. M. STANLEY, "St. John and the Paschal Mystery," *Worship* 33 (5, '59) 293-301.

This chapter, originally intended as the conclusion of the Fourth Gospel, presents John's conception of the Paschal Mystery by means of four carefully chosen episodes: the awakening of Christian faith in Peter and another disciple by the sight of the empty tomb; Christ's commission to Mary Magdalene; His gift of the Holy Spirit to the disciples; and Thomas' profession of faith in Christ. The narrative reaches its climax in a "ninth beatitude" which the risen Lord addresses to subsequent generations of Christians: "Happy those who, though they did not see, yet become believers" (Jn 20:29).—D. M. S. (Author).

Acts of the Apostles

436. L. TURRADO, "La Iglesia en los Hechos de los Apóstoles," *Salmanticensis* 6 (1, '59) 3-35.

Acts, as a historical document, describes the early Church as preached by Christ and realized by the apostles. (1) Besides the narrative of the first community at Jerusalem, its expansion and preaching to the Gentiles, Acts deals with (2) the life of the early communities and their essentially internal and spiritual character. The Messianic kingdom requires repentance of sin, baptism in the name of Christ and faith in Him. The internal life is manifested in the apostles' preaching, in communion (*koinōnia*), the breaking of the bread and prayers. (3) Finally, a social and external organization appears (a) in a hierarchy manifested in the authority of the apostles: the communities

are not independent in regard to the object of faith; the apostles are the authentic depositaries of Christ's doctrine. They exercise jurisdiction, in which St. Peter plays a special role, over new communities, in the election of deacons and presbyters, in the Council of Jerusalem. (b) This organization appears also in the administering of external rites: baptism, the imposition of hands, the breaking of the bread.—J. Cs.

437. J. BIHLER, "Der Stephanusbericht (Apg 6,8—15 und 7,54—8,2)," *Bib Zeit* 3 (2, '59) 252-270.

An analysis of the account indicates that it is Luke's work throughout; it displays his typical formulations and when compared with the Gospels always presupposes his Gospel. The framework of the account employs the "persecution and suffering traditions" and the "Temple and Son of Man sayings" from Jewish Messianic expectation. A third set of expressions harks back to spiritual and visionary models. The list in 6:9 points to two important mission areas of the early Church, Asia Minor and Alexandria. The composition of the account is understandable only in the context of Luke's theology: the death of Jesus and of Stephen as turning points in sacred history. This turning is indicated by the Temple saying in connection with the vision of the Son of Man. This study aims to present not definitive conclusions but rather suggestions for further research.—J. A. S.

438. H. R. MOEHRING, "The Verb *akouein* in Acts IX, 7 and XXII, 9," *Nov Test* 3 (1-2, '59) 80-99.

On the basis of a study of the usage of *akouein* in the LXX, the NT and the works of Epictetus, and a comparison of the three accounts of Paul's conversion in Acts, M holds that "the author of Acts used the verb *akouein* with both the accusative and genitive without a differentiation in meaning." —D. J. W.

439. A. M. TORNOS, "La fecha del hambre de Jerusalén, aludida por Act 11,28-30," *EstEcl* 33 (130, '59) 303-316.

A key point in interpreting Acts 11:27-30 is the exact determination of the date of the Palestinian famine that is mentioned in the text. There seems to be enough historical evidence in extrabiblical documents to say that the famine took place neither before the year A.D. 43 nor after the year A.D. 44. The text from Josephus (*Ant.* 20, 100-102) which is frequently quoted as indicating the year 49 for the famine is not in itself so conclusive as to exclude the reinterpretation of its contents in the light of other passages of Josephus and of other extra-Jewish sources as well. It can be argued that the journey of Queen Helena to Jerusalem that is mentioned in it and is said to have coincided with the famine, did not take place during or immediately after the term in office of Tiberius Alexander as Procurator of Judea (A.D. 46-48), because Josephus writes elsewhere (*Ant.* 3, 320ff.) that it took place after the corona-

tion of Helena's son as king of Adiabene, some eight years before. In the face of these conflicting statements still a third text of Josephus seems to have better support in extra-Jewish sources, namely *Ant.* 20, 69-71, in which the mention of the anti-Roman campaign of Vardanes in connection with Helena's journey places this journey in the year 43.

There is no evidence to make one believe with certainty that Luke has rearranged the facts in Acts 11 contrary to the historical sequence of events, using a literary artifice to make Paul's journey coincide with a famine which is presented as prophesied.—L. I. R.

440. O. GLOMBITZA, "Akta xiii. 15-41. Analyse einer Lukanischen Predigt vor Juden," *NTStud* 5 (4, '59) 306-317.

In the address of Paul to the Areopagus one can trace a pattern of answers to three questions usually asked by the Gentiles. Similarly in the sermon given to Jews in the synagogue at Pisidian Antioch a parallel pattern of questions and answers can be found. For there Paul sets forth: (1) that Jesus is the Son of David and his Lord; (2) that Jerusalem is the place where all things concerning Jesus were fulfilled; (3) that Jesus as the high priest who atones for sin is above the Law. In the minds of the Jews, however, were these questions: (1) What then becomes of the establishment of the kingship of David? (2) Has Jerusalem become the center of the world? (3) When will the Mosaic Law become binding on all men? To these questions the sermon of Paul replied, using material traditional in Israel. But to no avail, because the Jews interpreted the traditional material in an apocalypticism of this world. So also the address to the Areopagus produced no fruit because the Gentiles were hardened in their outlook which was limited to this world.—J. J. C.

441. [Acts 15:23, 41]. E. M. B. GREEN, "Syria and Cilicia—A Note," *Exp Times* 71 (2, '59) 52-53.

"Both Luke [Acts 15:23, 41] and Paul [Gal 1:21 Sin, 33 and some MSS] are writing with meticulous accuracy when they speak of *hē Syria kai Kilikia*, Syro-Cilicia. It represents perfectly the situation before A.D. 72, when Vespasian, who had spent many years of hard service in the East, and was well acquainted with the needs of the situation there, decided to combine the two parts of Cilicia into a single province."

EPISTLES—APOCALYPSE

Paul

442. C. B. ARMSTRONG, "History in Pauline Thought," *HibJourn* 58 (1, '59) 36-41.

St. Paul had no conception of history as it is generally conceived. His interest in the past was completely satisfied by the Scriptures, which he regarded not as history but as an anthropological drama, i.e., the story of

God's relation to man. In Paul's mind the race-history of Israel is somehow identified with his own spiritual history. The climax of the historical drama, for Paul as for Israel, is the revelation of Christ. Past history matters now only (1) as offering clues or types of God's purpose in Christ, and (2) as the story of Israel's (and Paul's) corporate and personal religious experience, now culminated in a new and really corporate personality "in Christ."—F. P. G.

443. R. BARACALDO, "La Gloria de Dios según San Pablo: El Reino de la Gloria Celeste," *VirtLct* 18 (70, '59) 111-123.

[Cf. §§ 1-72; 2-328; 3-129, 390, 631.] A survey of Pauline texts on the nature and properties of heavenly beatitude.

444. L. M. CAGNI, "La morale di S. Paolo," *RivistBib* 7 (2, '59) 153-158.

Cf. § 3-640.

445. G. CUADRADO MASEDA, "La noción paulina del pecado original," *CultBib* 16 (166, '59) 152-161.

The author reviews Paul's doctrine on original sin, especially in Rom 5-8, treating the nature of original sin (not a personal sin, but a sin of nature) and its consequences, loss of original justice, death, slavery to sin, the life of the flesh. The Law is not the cause of sin, but is holy; nevertheless it is an occasional cause of sin. Christ brings the life of the Spirit and conciliation with God.—J. Cs.

446. C. E. FAW, "Death and Resurrection in Paul's Letters," *JournBibRel* 27 (4, '59) 291-298.

(1) The symbolic use of death and resurrection to refer to the spiritual life of the believer is barely hinted at in Paul's earliest letters (1-2 Thessalonians, 1 Corinthians, 2 Cor 10-13) but flowers forth in 2 Cor 1-9 in spontaneous and richly varied usage, continues on through Romans (especially chs. 5-8) in full vigor but more ordered form, is still found in Colossians but restricted to regeneration and ethics, fades out as an assumption of the past in Ephesians and is represented only in mood in Philippians. (2) The symbolic usage runs the gamut of reference from mere emotional ups and downs, persecutions and sufferings (both physical and spiritual), to a true symbolization of (both a pointing to and a participating in) conversion, a radical ethical break with the world, the new life in Christ, daily spiritual renewal and ultimate victory of life over death. (3) The symbolism comes into Paul's letters at the precise time that he gives up his expectation of being personally alive at the parousia and accepts the probability of his own death, namely the period immediately following his excruciating "affliction" in Asia, a chief aspect of which was the serious crisis at Corinth recounted in 2 Cor 1-7, and the major result of which was to bring him this new experience of death and resurrection and this most meaningful symbol for explaining the major aspects of the Christian

life. (4) Galatians shows a development of this symbolism which would place it most logically after 2 Cor 1-10 and before Romans.—C. E. F. (Author).

447. C. KEARNS, "The Church the Body of Christ according St. Paul," *IrEcclRec* 91 (1, '59) 1-15; (5, '59) 313-327.

[Cf. § 3-396.] In Colossians Paul develops his earlier teaching on Christ's relationship to the Church in answer to erroneous conceptions which assigned an exaggerated role to certain angelic spirits, both in the divine government of the world and in the drawing of mankind to God in the religious sphere. Christ is head in the sense of chief, whose *authority* is supreme in the whole universe, angelic beings included; He also exercises the function of head as the *vital principle* that in the spiritual sphere unites all members of the Church and makes them one body. In Ephesians this second aspect of headship, the special character of Christ's headship of the Church, is worked out more fully. "From Christ, its head, the Church, as a body, derives its activity, the nourishment of its life, and the processes of its growth. It is Christ who originates, directs and harmonizes the activities of its every part." In the sphere of practical application of the doctrine, Paul repeatedly returns to the fundamental virtue of charity and the various ways in which it manifests itself in the life of the Christian: patience, kindness, mildness, forbearance, forgiveness, concord.—J. A. O'F.

448. C. S. PETRIE, "Women and the Ministry: Some Guidance from St. Paul," *RefTheolRev* 18 (3, '59) 75-85.

old article! | The Apostle insists that man and woman are spiritually equal in Christ, but he does not do away with all differences. Rather he shows how the inter-relationships of men and women, their complementary personalities, their mutual obligations and duties, must strive to fulfill their natural endowments which include woman's subordination to man.—J. J. C.

449. J. SCHMID, "Die alttestamentlichen Zitate bei Paulus und die Theorie vom *sensus plenior*," *BibZeit* 3 (2, '59) 161-173.

St. Paul's use of the OT is examined in the light of a great number of citations. It is demonstrated that this use in Paul was very often not guided by the literal sense of the OT. Therefore the theory of a *sensus plenior* for every OT text is not tenable. The "harmony of both Testaments" is not present in the following citations: Ps 142:2 in Rom 3:20; Ps 31:1f. in Rom 4:6f.; Deut 30:12-14 and Ps 106:26 in Rom 10:6-9; Ps 18:5 in Rom 10:18; Ps 109:1 in 1 Cor 15:25; etc.—J. A. S.

450. S. SCHMIDT, "Cristo e l'umanità secondo s. Paolo," *RivistBib* 7 (2, '59) 132-146.

The three main themes of St. Paul's teaching are: man without Christ, what Christ is to men, man united with Christ. The first theme forms the subject

of this article. The history of man without Christ may be summed up in two words: sin and death. Both the individual and society have been reduced to slaves of sinful passion with the consequence of the progressive decadence of religion and morality. The result of sin is bodily and spiritual death. There is only one way for salvation: the humble acknowledgement of man's sin before God and Christ, from whom salvation is to be sought. It is useless to try to drown the memory of man's tragedy in pleasure and in the ephemeral progress of science and civilization.—C. S.

451. G. SCHNEIDER, "Die Idee der Neuschöpfung beim Apostel Paulus und ihr religionsgeschichtlicher Hintergrund," *TrierTheolZeit* 68 (5, '59) 257-270.

Although Paul's concept of new creation includes the cosmos (Rom 8:19-23), it means primarily a supernatural transformation within the Christian's soul (Gal 6:15; 2 Cor 5:17). Accordingly it develops the line of thought of Jer 31:21f.; Ezek 36:25ff.; and 1QH 3:19-23, rather than Isa 65:17f.; Henoch; 1QS 4:25; Jewish apocalyptic in general; Persian, Stoic and Gnostic speculation. The salvific death of Christ is the decisive event that introduces the new creation, for which Christ's Resurrection leaves no doubt. By incorporation into Christ through baptism the individual becomes a new creation.—E. F. S.

Romans, 1-2 Corinthians

452. T. FAHY, "St. Paul's Romans Were Jewish Converts," *IrTheolQuart* 26 (2, '59) 182-191.

F considers it likely that, in addition to the Gentile Christians for whom Mark's Gospel was written, there was a second Christian community at Rome, probably composed exclusively of Jews. The tone of the Epistle to the Romans is so conciliatory to the Jews, the exposition of doctrine so cautiously tempered, and the letter so preoccupied with the Mosaic law and the Jewish question, that the impression is left that this letter was also intended to placate the Jews of Rome. The hesitant, almost apologetic attitude of Paul about his projected visit to Rome (Rom 1:13-14; 15:15, 22-25) is explained, not by the supposition that the Romans were not his own spiritual children, but by the fact that, as Jews, they were *outside his commission*, i.e., his mission to the Gentiles. The contrast between the scathing tone in which Paul denounces Gentile infidelity to God and the comparative mildness of his tone when dealing directly with Jewish opposition to God's will can best be understood on the hypothesis that it is Jewish Christians whom the Apostle is addressing. Such phrases as "those who know (the) law" (7:1) and indeed the whole argument of 7:5-25, as well as the frequent citations from the OT, are most satisfactorily explained on the same hypothesis.—J. A. O'F.

453. N. KRIEGER, "Zum Römerbrief," *NovTest* 3 (1-2, '59) 146-148.

On the basis of 15:14f. K interprets Romans as a bid on Paul's part to induce the Jewish church in Rome to follow his example in conducting a mission to their Gentile neighbors so that he will be free for work in Spain.—D. J. W.

Origen on Romans, *cf.* § 329.

454. A. FEUILLET, "La Citation d'Habacuc ii. 4 et les huit premiers Chapitres de l'Épître aux Romains," *NTStud* 6 (1, '59) 52-80.

The text of Hab 2:4 ("celui qui est juste en vertu de la foi vivra"), cited in Rom 1:17, is the key to the structure and thought of the first eight chapters of Romans. (1) There is a close connection between the citation and the literary structure of Rom 1-8. Rom 1:17—5:11 is dominated by the notions of *justice* and *faith*; 5:12—8:39 by the notions of *life* and *salvation*. This division in two parts spans a triple antithesis (anger-justice, Adam-Christ, letter-Spirit) which reveals the Trinitarian structure of the whole section. (2) This structure enables us to form a more exact idea of St. Paul as theologian. The three antitheses used by Paul to develop the key idea contained in the citation refer not to abstract concepts but to definite concrete steps or eras in the history of salvation. They have, furthermore, a metaphysical significance in showing how God has drawn greater good from the evils He has permitted. Finally, they illustrate the Trinitarian character of Paul's theology by showing the particular function of each of the three Divine Persons in the economy of salvation. The work of *justification* through *faith* is attributed to the Father (1:17—5:11); that of salvation or new *life* is envisaged under the double aspect of relation to Christ (5:12—7:6) and to the Spirit (7:7—8:39). Thus Rom 1-8, considered as a commentary on Hab 2:4, reproduces the very structure of the Christian life as it is revealed in Paul's theological reflection. As Paul's theological masterpiece, Romans surpasses Hebrews, the only other letter in the Pauline corpus which can be compared to it.—F. P. G.

455. H. OTT, "Röm. 1,19ff. als dogmatisches Problem," *TheolZeit* 15 (1, '59) 40-50.

The key to understanding the context of Rom 1:19-21 is the notion of encounter between God and man. The scope of the passage is indicated by the phrase "so that they are without excuse" (v. 21). The paradox of a knowable but unknown God is the paradox of the existence of sin. The fact that God is not known is the fact of sin, and this passage cannot be used to construct a natural theology because such an effort would be an attempt to ignore sin. As vv. 19-20 indicate, creation is an encounter between God and man, but men are blind in their sin. It is in the encounter with God in the incarnate Christ that we know Him. Consequently, "natural" and "supernatural" knowledge of God are not parallel, nor is one the fulfillment of the other, but "supernatural"

knowledge is a "restitution, perhaps also a surpassing and eschatological intensifying" of "natural" knowledge. Rom 1:19-21 is the key to a "Christologically based theology of creation."—G. W. M.

Rom 5:12ff., cf. § 445.

456. [Rom 8:19]. J. W. DUDDINGTON, "Firstfruits of a Cosmic Redemption," *ChristToday* 3 (25, '59) 6-8.

An explanation of how Paul shows that "the restoration of man to his proper dignity of a God-like leadership in the created universe is the *sine-qua-non* of the experience of fulfillment in creation as a whole."

457. G. B. CAIRD, "Everything to Everyone. The Theology of the Corinthian Epistles," *Interpretation* 13 (4, '59) 387-399.

The Corinthian correspondence contains at least passing mention of Paul's rethinking of his former theology in terms of Christ as the hidden wisdom of God. God's plan will not be complete until all men participate in the new life of grace, which sin alone will impede (2 Cor 3:7-11). The new dispensation of the spirit began when Christ came as the second or last Adam (1 Cor 15:42-49). Christ was fully man, identifying Himself with men in their sin, yet sinless Himself and destined for a heavenly reign. He is the very source of the glory reflected by His followers (2 Cor 3:18, RSV, marginal). Although not yet fully developed, Paul's doctrine places Christ on the divine side of reality. Christ's life, death and Resurrection established a voluntary type of solidarity by which men could escape sin and death into a unity based on the free acceptance of grace and faith (2 Cor 12:2). But this salvation through Christ does not excuse from further experience of salvation, a renewal of the inner nature (2 Cor 3:18). This transformation is effected by the indwelling of the Spirit.

The final element in the theology of the Corinthian Epistles is the doctrine of the parousia, resurrection and judgment. The physical body, suffering under the tyranny of pain, must be succeeded by a spiritual one (1 Cor 15:36-38). Judgment for the Christian is a refining of his gold (1 Cor 3:13-15). Of the non-Christian these Epistles say nothing, except that all creatures will be subject to Christ (1 Cor 15:26).—K. E. G.

458. R. H. MOUNCE, "Continuity of the Primitive Tradition. Some Pre-Pauline Elements in I Corinthians," *Interpretation* 13 (4, '59) 417-424.

"Pre-Pauline" refers to the total body of Christian tradition which had crystallized into a fixed form during the "twilight period" between Pentecost and the writing of the Pauline corpus. M intends to ferret out some of the more important pre-Pauline elements and to highlight their significance, by means of a purely linguistic and descriptive study of fragments Paul took over

from his predecessors. An attempt is also made to establish, by relating these fragments to the Acts kerygma, that there existed a continuity of interpretation from the very first right on through the mid-century Church in respect to the Christ-event.

1 Cor 15:3ff.: *paradidōmi* and *paralambanō* indicate an authentic block of primitive tradition will follow, because these words are Greek equivalents of official Jewish terms for reception and transmission of tradition. The original formula extends no further than through v. 5, which gives better balance to the entire passage, brings the final item into harmony with the conciseness of the other three and fits the syntactical break at the beginning of v. 6. A. M. Hunter convincingly argues that the passage emanated originally from the primitive Palestinian Church.

1 Cor 11:23ff.: this highly liturgical formula with un-Pauline characteristics originates in the Eucharistic liturgy of some pre-Pauline church. Its source is obviously common with that of the Synoptic versions. Whether Paul received these words at Damascus or Antioch, the tradition enshrined within them stems from the Jerusalem church and ultimately from the Upper Room. The *hymōn* in the phrase *to hyper hymōn* seems to be a liturgical alteration of Mark's *pollōn*, i.e., Christ interprets His death as a vicarious sacrifice which atones for the sins of the whole world. Therefore the pre-Pauline liturgical formula of 1 Cor 11 definitely teaches that Christ "died for our sins." This insight is not a later theological development.

The "Jesus is Lord" cited by Paul in 1 Cor 12:3 is so well accepted that no explanation is necessary. Also the Aramaic *marana tha* ("Our Lord, come!") proves undoubtedly the confession of Christ's Lordship by the primitive Palestinian Church. Therefore Jesus as Lord was also an integral part of the primitive material which Paul incorporated into his writings.—J. J. Cr.

459. W. BAIRD, "Among the Mature. The Idea of Wisdom in I Corinthians 2:6," *Interpretation* 13 (4, '59) 425-432.

What is the wisdom of which the Apostle is speaking? Much evidence in the verses following shows that Paul refers to an esoteric kind of knowledge, revealed to him through the Spirit, which he communicated in mysterious manner to an elite inner circle of converts. In spite of this evidence wisdom can be understood as somehow identified with the crucified Christ. The terms which have esoteric meaning in the Hellenistic cults may have different definitions within the Pauline corpus; indeed it would be unusual for Paul to communicate information which he might have received through some ecstatic experience. Paul's primary concern is not with different kinds of wisdom but with different sorts of recipients of the divine message. He divides those being saved into the mature and immature Christians. The wisdom described is the beginning in the understanding of God's whole purpose of creation and redemption, prepared for those who love God.—W. G. T.

460. M. PHILONENKO, "Quod oculus non vidit, I Cor. 2,9," *TheolZeit* 15 (1, '59) 51-52.

The composite citation of 1 Cor 2:9 occurs in a Jewish text, Pseudo-Philo, *Ant.* 26, 12-14, written after A.D. 70 and in no way dependent on Paul. [Cf. § 3-652.]

461. T. ZAPELENA, "Vos estis Corpus Christi (I Cor. 12,27)," *VerbDom* 37 (3, '59) 162-170.

[Cf. § 4-149.] Continuing his attack on Cerfaux's *La théologie de l'Église suivant saint Paul*, Z examines 1 Cor 6:15-17, where according to Cerfaux the contrast between union with a harlot and union with Christ implies that Paul is thinking again of the singular, physical body of Christ and not of the collective, mystical Body. Z replies that Paul is not talking of union with the body of Christ here, but of union with the person of Christ: in uniting his body with a harlot, a Christian withdraws his body from Christ's dominion; Paul does not say that he who adheres to Christ becomes one body with him, but one spirit.

Finally, Z examines Paul's formula "the Church is the Body of Christ" (Eph 1:23; Col 1:24). Cerfaux takes "the Church" here to mean the community of all who are baptized; Z gives it a more restricted sense. He holds that, while Paul did not foresee the future *Romanità* of the Mystical Body, the Roman Catholic Church is in fact the Body of Christ to which Paul refers. Paul meant, not the physical body of Christ united by the grace that radiates from it with all the baptized, but the Mystical Body, viz., the community formed of all who participate in the one (Roman Catholic) faith, and in the same Eucharist, under the same infallible magisterium.—J. F. Bl.

462. J. W. BOWMAN, "The Three Imperishables. A Meditation on I Corinthians 13," *Interpretation* 13 (4, '59) 433-443.

B draws his theme from an address given by a Jewish rabbi during World War II. The latter stressed three great needs of the present world: the critical mind, the merciful heart and the optimistic outlook. B sees in these three needs a reflection of Paul's three things which abide: faith, hope and charity (1 Cor 13:13). Faith provides the point of repose for the critical spirit; love overcomes the steely coldness of paganism; and hope enables man to look beyond his own hopeless inadequacies and see the activity of God in the history of man.—E. G. S.

463. E. L. TITUS, "Did Paul Write I Corinthians 13?" *JournBibRel* 27 (4, '59) 299-302.

1 Cor 13 is probably an elaborate editorial addition, for it interrupts the continuity of 12 and 14. This chapter is not just a digression, it has no Christology, depreciates faith, is stylistically poetical and disagrees with ch. 14 on the centrality of prophecy.—J. H. C.

464. E. SCHWEIZER, "The Service of Worship. An Exposition of I Corinthians 14," *Interpretation* 13 (4, '59) 400-408.

1 Cor 14 may help to a better insight into the true character of religious services. The term Paul used for service stresses the fact that the whole Church gathers together. The togetherness of all the members is the prime sign of the service in which each member must actively participate. There is no service in the apostolic Church in which only one man preached. Thus each member must take an active part in the external form of the service. This participation must be under the guidance of the Spirit. Participation inspired by merely human religious motives is excluded, because the goal of the service is the edification of the whole Church. This will not be achieved without reasonable and understandable words with the aid of the Spirit. Any pious language, therefore, not understandable to all is strictly forbidden. The whole congregation should be able to follow the service intelligently. Liturgical formulas are useful only if they are combined with a preaching which challenges its hearers to live practically in their present situation by the truth expressed in the liturgy. Thus preaching is not just an instruction but a translating of the Christian faith into the very life-situation of the hearer.

The truly Christian service must steer the middle course between a strict regulation of the service, where the ordained minister alone is allowed to speak, and free utterance, where men express their own private religious ideas instead of the word of God.—P. V. R.

465. L. SABOURIN, "Note sur 2 Cor. 5, 21: Le Christ fait 'péché,'" *SciEccl* 11 (3, '59) 419-424.

Christian exegesis has given three principal interpretations for the word *hamartian*: (1) "sacrifice for sin," an idea found in the OT; (2) incarnation, based on the idea of participation; (3) penalty, which has something to do with Christ's substitution. Most recent authors have rejected the first interpretation because (a) the word *hamartia* does not include that meaning; (b) the word would have two different meanings in the same sentence; (c) one must retain the following parallelism: that Jesus Christ must become *sin* for us, as we become *justice* in Him. On the contrary, the author believes that one must hold onto the meaning of "sacrifice for sin," because of the biblical context in which the notion of sacrifice becomes more and more sublime, especially in Isa 53:9-11, where the expression "sacrifice for sin" is applied to the Servant of God in his expiatory function. Such an interpretation would throw new light on the idea of sacrifice in redemption.—M. R.

466. N. G. SMITH, "The Thorn that Stayed. An Exposition of II Corinthians 12:7-9," *Interpretation* 13 (4, '59) 409-416.

S investigates the meaning of the expression "thorn in the flesh." After mentioning various interpretations given to the phrase by other commentators, such as bodily infirmity, temptation to lust, etc., he concludes with J. Denney that it is better not to guess.

He does, however, find significance in what Paul says about his "thorn in the flesh." Paul does not attribute it to the will of God, but to Satan. Just because we cannot explain misfortunes, we ought not to attribute them to God. This "thorn" kept Paul from being exalted above measure, from boasting of the gifts given to him. And although the Apostle used this messenger of Satan to make him a better man, he prayed God three times to be freed of this affliction. Yet the thorn stayed. There is here a lesson for those who tend to think that unless our prayers are immediately answered, the cause is lack of faith. Rather, after prayer we ought to try to profit from the situation as God allows it to be. His grace is sufficient for us and His strength will be perfected in our human weakness.—R. J. M.

Ephesians—Hebrews

467. J. GIBLET, "Ut impleamini in omnem plenitudinem Dei (Eph. III, 14-21)," *CollMech* 29 (5, '59) 519-521.

468. P. DACQUINO, "Il testo cristologico Fil. 2. 6-11," *RivistBib* 7 (3, '59) 221-229.

The Logos after the Incarnation is the subject in v. 6. Paul is presenting Christ to the Christians as a perfect example of disinterested service. The deeds mentioned in the text were done by the Logos after, not before, the Incarnation. The theological implications of this text are: Christ is truly God and man, and this belief was a common possession among the Christians, since there is no trace of any controversial issue.—C. S.

469. O. GLOMBITZA, "Mit Furcht und Zittern—zum Verständnis von Philip. II, 12," *NovTest* 3 (1-2, '59) 100-106.

The usual translation does not deal adequately with either the wording or the content of the Greek sentence. Here *kathōs* means since, *mē* can only be taken with the imperative, *hōs* as the more difficult reading must be left in, and *parousia* and *apousia* are explanations of *pantote* rather than contrasting. Moreover, in the light of biblical usage where "with fear and trembling" is concerned with relations between men, it is impossible for Paul to demand that his congregation work out their own salvation with fear and trembling. Rather he summons them to joy, to faith, to the obedience of hearing the word. "The overpowering grace of God is the central concept of the Pauline message."—D. J. W.

470. K. GRAYSTON AND G. HERDAN, "The Authorship of the Pastorals in the Light of Statistical Linguistics," *NTStud* 6 (1, '59) 1-15.

The linguistic argument of P. N. Harrison is stated more precisely by an improved statistical method. The basic statistic used by Harrison, the number of words peculiar to an Epistle per page, is replaced by the ratio $C = [(words\ peculiar\ to\ a\ certain\ Epistle) + (words\ common\ to\ all\ Epistles)] + vocabulary$

lary used in the chosen Epistle. C is relatively stable in the Pastoral Letters, indicating a homogeneity in the use of vocabulary, while in the Catholic Epistles C is variable, indicating heterogeneous vocabulary, as would be expected. Now C of the Pastorals shows such divergence with C of the other Pauline Epistles that the Pastorals reveal less vocabulary connectivity with the total Pauline vocabulary than the rest of the letters. In order to take into account the text length, a further device is introduced: the ratio of vocabulary to the text length in terms of number of words. From theoretical considerations it can be deduced that a ratio of the logarithms of these values should be constant for samples from texts sufficiently homogeneous in content as to be regarded as parts of a whole. For nine of the Pauline Epistles a constant ratio is obtained, but the ratio becomes variable when applied to the Catholic Epistles and to the Pastorals, which is interpreted as a further proof that the style of the Pastorals in terms of vocabulary is different from that of the general Pauline Epistles.—J. F. M.

471. W. E. OATES, "The Conception of Ministry in the Pastoral Epistles," *RevExp* 56 (4, '59) 388-410.

The Pastoral Epistles are instruments of pastoral care intended to teach principally by Paul's personal example. In interpreting the Christian ministry depicted in the Pastorals, authors emphasize, and at times overemphasize, several motifs: a shift from eschatological to pastoral patience, from proclamation of the kerygma to transmission of teachings, from ministerial charismata to ecclesiastical ritual, and from an itinerant to a more stationary ministry. The church organization described reflects concern principally with doctrine and discipline; a structure of offices is taken for granted and is more specific than in earlier letters; the administrative structure consists of apostles, prophets, the Apostle's delegates, local ministry (bishop-elders and deacons) and widows. The Christian leader is to have these minimum qualifications of character: he must have earned the respect of all and must not be a recent convert; he must practice monogamy and must have managed his own household successfully; he must possess emotional stability, personal certainty about the gospel, a healthy quality of teaching and aptitude for the work and demands of the ministry.—E. O. G.

472. W. W. ADAMS, "Exposition of 1 and 2 Timothy," *RevExp* 56 (4, '59) 367-387.

Introduction to and commentary on 1-2 Timothy and application of their doctrine to present situations.

473. E. E. ELLIS, "The Problem of Authorship: First and Second Timothy," *RevExp* 56 (4, '59) 343-354.

Objections to the Paulinity of the Pastoral Epistles have focused upon (1) the historical situation reflected, (2) the type of false teaching condemned,

(3) the stage of church organization portrayed, (4) the vocabulary and style, and (5) the theological viewpoint expressed. However, notable scholars propose the following considerations. Though some historical points remain problematical, they do not in themselves raise serious doubt. The condemned teaching actually reflects a gnosticizing Judaism characteristic of the apostolic age. The church organization is also explainable in an apostolic setting. The arguments adduced from vocabulary and style would apply just as well to undisputed Pauline Epistles. The divergencies in theological viewpoint still cannot be explained, in the eyes of many scholars, as deviations in the mind of Paul; but the opposed opinion is growing. In general, the number of scholars favoring authenticity is increasing, and the problems arising from the theories which deny authenticity have gone largely unanswered.—E. O. G.

474. W. E. HULL, "The Man—Timothy," *RevExp* 56 (4, '59) 355-366.

Cumulative scriptural evidence indicates that Timothy was a sensitive personality who needed skillful guidance in his ministry. St. Paul was cautious in entrusting responsibility to him and constantly gave assurance of his own support and affection. Though Paul guided him gradually into more challenging responsibilities, the Apostle himself is pictured as supplying the initiative and authority not easily asserted by the younger and dependent disciple. Timothy was nevertheless faithful and trusted and was the object of Paul's paternal affection.—E. O. G.

475. G. B. CAIRD, "The Exegetical Method of the Epistle to the Hebrews," *CanJournTheol* 5 (1, '59) 44-51.

Against the current of scholars who describe the exegesis of Hebrews as Alexandrian and fantastic, C shows that it is neither. Philo treats of allegories, the Epistle with symbols. While both writers use the figure of Melchizedek, Philo makes him represent Reason (Logos) in the abstract; the Epistle, the foreshadowing of the historic Christ as high priest. Moreover, Hebrews is one of the earliest and most successful attempts to define the relation between the OT and the NT, and a large part of the value of the book is found in the method of exegesis formerly dismissed with contempt. The Epistle believed first that the OT in its entirety was a valid prophetic revelation of God (of 53 OT allusions, 39 are to the Pentateuch, 11 to the prophets, 2 to Psalms, 1 to Proverbs), but secondly that the OT was an avowedly incomplete book which taught men to live by faith in the good things that were to come. The key references are Ps 8, 95, 110 and Jer 31: a doctrine of man unfulfilled until Christ's coming, an offer of divine rest then unrealized, a priesthood that looked for a better one, and sacrificial ordinances that were seen to be ineffective in dealing with sin. Aaronic priesthood is spoken of as a shadow (*skia*) of Christ as high priest, while that of Melchizedek was a likeness (*homoiotēs*) because it represents a natural priesthood that depends not on heredity or outward appointment but the inner,

spiritual resources of a man's character. In sum, the OT contributes to Christian faith: (a) aspirations to which only Christ supplies the fulfillment; (b) picture language for the preaching of the gospel; (c) partial anticipation of the realities which were fully present in Christ; (d) models of faith, men and women whose lives were securely based in a confidence in the future manifestation of God's redeeming power.—K. F. D.

476. [Heb 7:1-19]. A. O'D., "The Order of Melchisedech," *ClerRev* 44 (9, '59) 546-551.

The argument of Hebrews is based on a play on words ("justice, peace") and on the accidental fact of the way Melchizedek appears in Genesis ("without father or mother, without end of life"). But underlying this extrinsic manner of argument is a real basis in truth. The king, leader of the community, presents its worship to God and obtains God's blessings (justice and peace) for the community. The person best fitted to do this is a priest; therefore the ideal king will be king and priest. Melchizedek's priesthood was opposed to the Levitical in that it did not depend on descent. It is a priesthood of the natural law, God's revelation in nature; therefore this type of priesthood will outlast the priesthood of Aaron, of the nature of things transitory. It is in that sense an eternal priesthood.—L. J.

Catholic Epistles

477. I. FRANSEN, "Le premier examen de conscience chrétien: l'Épître de Jacques," *BibVieChrét* 29 ('59) 26-37.

Brief introduction and commentary.

478. [2 Pt 3:7, 10, 12]. F. GRYGLEWICZ, "Opis konca swiata u sw. Piotra i w Qumran (Consummationis mundi descriptio apud S. Petrum cum Qumranensi comparatur)," *RuchBibLit* 12 (3, '59) 278-282.

G compares 2 Pt 3:7, 10, 12 with the third of the Qumran Hymns. Their common ideas are that the principal cause of the end of the world is God, the immediate secondary cause is fire, the punishment of sinners. And there are various other parallels of lesser importance. No mention is made of the judgment in the Qumran documents. All things considered, there is no question here of the dependence of Peter on Qumran, but we must admit some common substratum for both.—S. S.

Apocalypse

479. G. DELLING, "Zum Gottesdienstlichen Stil der Johannes-Apokalypse," *NovTest* 3 (1-2, '59) 107-137.

This form-critical study of the worship passages of Revelation emphasizes their outstanding role in interpreting the apocalyptic proceedings as events which complete the salvation-action of God through His judgment on the world. The ascriptions of worth (*Würdig-Rufe*) found only in the opening

chapters affirm that God and the Lamb are worthy of the praise given them in the doxologies and proclaim the beginning of the final consummation of the might of God and of the lordship of Christ. What is predicated in these ascriptions of worth becomes actualized in the events of the end. The hallelujah shouts proclaim the victorious high point. The threefold designation of God in 1:4, etc., emphasizes especially the future eschatological activity of God in judgment and salvation. *Ho erchomenos* is omitted in 16:5, for He is no longer the coming one; He is acting in judgment. Thus He is *ho pantokratōr*. D concludes that Revelation receives its unity and meaning through the worship passages.—D. J. W.

480. A. JANKOWSKI, "Aktualnosc apokaliptycznych listow do siedmiu kosciolow (Apok 2; 3) (Quidnam hodie septem epistulae Apocalypseos valeant atque significant)," *RuchBibLit* 12 (3, '59) 260-277.

J first explains the meaning of the term *actualitas historica*. He deals here with the "actuality" of the letters with regard to their addressees and with their suprahistorical "actuality." There follows a brief analysis of the outline of the letters and an argument for the choice of the particular churches. J notes that a very ancient tradition saw here a symbolic meaning in the number seven: *Una Ecclesia septiformis*. In the analytical exegesis we find an historico-cultural and religious substratum for each of the seven cities, and from the letters themselves the author constructs a picture of the present condition of the church in each city. There follows a discussion of the supratemporal and supraterritorial meaning of the letter, a type of the suprahistorical realization of the Christian life.

A synthesis of the theological teaching of the letters reveals that their principal idea is "Christocentrism." This is the measure of the worth of each church. The mystery of the efficaciousness of every action consists in charity; the reward for victory won is the fullness of eternal life with God. Temporal life is under the sign of struggle, yet the temporal "aeon" coexists with the "aeon" of eternity. In a word, we have here what is called a "kerygmatic actuality."—S. S.

481. [Apoc 12]. J. MICHL, "Die Deutung der apokalyptischen Frau in der Gegenwart," *BibZeit* 3 (2, '59) 301-310.

A brief review of the works on Apoc 12 published since 1950. That interpretation seems to be gaining in significance which sees in the woman of the vision a reference to the people of God, the Church in its pre-Christian figure in Israel and in its realization in the Christian era.—J. A. S.

482. W. BARCLAY, "Great Themes of the New Testament: V. Revelation xiii," *ExpTimes* 70 (9, '59) 260-264; (10, '59) 292-296.

The key to Rev 13 lies in the fact that in Revelation the attitude toward the state is quite different from that in any other part of the NT. In Revela-

tion the Roman Empire is the instrument of Satan, the earthly body through which Satan exercises his power. The background of Revelation is Caesar worship. John saw in the Roman Empire and its Emperor worship a Satanic power, and he saw that power culminate in the return of *Nero Redivivus*, the Antichrist. The evil is centered in this worship, which takes the name of Lord from Christ and gives it to Caesar and which tries to coerce all men into doing likewise. The beast that arises from the sea symbolizes Rome; the seven heads and the ten horns stand for those who exercise the imperial power. The beast from the land represents the provincial organization for the spread and enforcement of Caesar worship. The evil, of course, will find its most terrible manifestation in the return to life of the head that was wounded to death, in the coming of Nero-Antichrist, who would try with still more power and cruelty to impose this evil worship upon men and to dethrone God and Jesus Christ.—G. K. K.

BIBLICAL THEOLOGY

483. R. L. ALDRICH, "Has the Mosaic Law Been Abolished?" *BibSac* 116 (464, '59) 322-335.

The Mosaic law is an indivisible unit. When the NT teaches (e.g., Gal 3:24-25; Rom 7:4; 2 Cor 3:6-13) that Christians are no longer subject to the law, it means that the Ten Commandments also are not binding on them. The moral principles behind the Commandments, however, are a reflection of the eternal character of God to which the Christian is called to conform in an even loftier degree.—G. W. M.

484. J. ALFRINK, "Biblical Background to the Eucharist as a Sacrificial Meal," *IrTheolQuart* 26 (3, '59) 290-302.

"As intended by Christ, there are three aspects to the Eucharistic celebration, viz., it is a *meal* making us share in the *Sacrifice*; by which sharing, again in accord with Christ's intention, we partake in, have contact with, become a party to the *Covenant*. . . . At every Eucharistic celebration, in and by the very words of institution, these three aspects are realized. There is not only eating, there is also sacrifice brought about here and now by this concrete celebration, which is at the same time the renewal of the Covenant between God and his people. . . . The Eucharistic celebration is thus more than the setting forth of a repast, though this is of a religious character, being a sacrificial meal of Covenant. Each Eucharistic celebration is at the same time the offering of this sacrifice of Covenant and the concluding of this Pact between God and his people. Even, therefore, when owing to circumstances a person cannot sit down to the Eucharistic repast, his presence at and partaking in the Eucharistic celebration has meaning, precisely because there is more here than a repast. . . . To emphasize one-sidedly the character of meal, even when this emphasis is lacking in the present form as it has developed within the Church, would seem little conducive to fostering among

the faithful a complete and mature understanding of the total riches Our Lord has deigned to bestow on the Church in the gift of the Eucharist."—J. A. O'F.

485. C. K. BARRETT, "Apostolic Succession Again," *ExpTimes* 70 (11, '59) 330-331.

[Cf. § 4-221]. B here presents several difficulties against the article of J. G. Davies in *ExpTimes* 70 (8, '59) 228-230 [cf. § 4-223] on the same subject. Davies' lack of scriptural argument for his succession theory indicates that the theory is not scriptural; his treatment of the role of the Spirit is not sound; he over-emphasizes the value of historical succession; and he wrongly assumes that reunion will come by a common sharing of treasures.—G. W. M.

486. W. A. BEARDSLEE, "Natural Theology and Realized Eschatology," *Journ Rel* 39 (3, '59) 154-161.

Dodd's realized eschatology and natural theology, which provided a structure for the conviction that God became accessible to man through His decisive act of salvation in Jesus Christ and that this "newly present saving presence of God" can be maintained in the world, have been attacked especially by existentialists both on exegetical grounds and on "the assumption that there are no permanent structures through which God is accessible." The existentialist critics rightly maintain that man must be a participant in an "I-Thou" encounter but neglect the theological aspects of the NT message, i.e., "what God has done" and the importance of "the continuing objective community of the church," through which the presence of God is dependably available.—D. J. W.

487. G. M. BEHLER, "Das Ärgernis des Kreuzes," *GeistLeb* 32 (1, '59) 5-12.

The cross is a scandal for men, Jew and Gentile, and even for the disciples before the enlightenment of Pentecost. But for God the cross is His power and His wisdom.—J. J. C.

488. A. BOUTRY, "De l'angoisse à la paix," *BibVieChrét* 29 ('59) 56-69.

The theology of the Bible, particularly that of St. Paul, shows us that there are two types of human anguish: the anguish of sin and the anguish that leads to life; the latter is at the core of true spiritual peace.

489. A. BRANDENBERG, "Methode der Eschatologie. Bemerkungen zu der Schrift von Henrich Ott 'Eschatologie. Versuch eines dogmatischen Grundrisses,'" *Catholica* 13 (1, '59) 70-74.

A review article of the book which appeared in 1958.

490. M. H. FRANZMANN, "The Word of the Lord Grew. The Historical Character of the New Testament Word," *ConcTheolMon* 30 (8, '59) 563-581.

The word in the NT is God Himself active in history; the word originated in human history, gets its form from history, is essentially history, and has history-making power. This religious sense of history is expressed above all in Acts, which provides the essential background for understanding God's work for our salvation by showing how the word grew in the believers and their activity in the earliest Church. This historical character of the word is never absent in the other NT books.—J. O'R.

491. A. GRILLMEIER, "Oikonomia. Der Heilsplan Gottes in Christo," *GeistLeb* 32 (2, '59) 87-92.

God's redemptive plan is worked out in Christ whose missions and actions in history, because of His divine and human nature, manifest a twofold orientation: He goes from God to men, and from men to God.

492. J. GUILLET, "Baptême et Sainte Trinité," *Christus* 6 (23, '59) 296-308.

With baptism the Christian becomes the possession of the Holy Trinity. John the Baptist may give only the baptism of water, but he solemnly announces also a baptism in the Holy Spirit and in fire given by Another. When a man is baptized, heaven is opened as for Christ, the forgiveness of God pervades him and the Spirit penetrates into him, while the Father manifests His Son. The temptation of Christ in the desert, which follows right after His Baptism, shows us that baptism is a permanent strength given to man who lives in so corrupted a world. The baptized knows that the Father is stronger than Satan, that the Incarnate Son has lived and died for His Father, that the Spirit is always re-creating a new man. But Christian baptism is more closely connected with Christ's death and Resurrection. The Father can ask this supreme sacrifice of His Son's life only because He knows that the Spirit is with His Son; it is the same for the baptized who receives everything through Christ. Every time a man is baptized, the Father rejoices because He recognizes His Son and immediately sends His Spirit. Such is the Christian life which is the life of the Holy Trinity.—M. R.

493. H. HAAG, "Ebed Jahwe-Forschung 1948-1958," *BibZeit* 3 (2, '59) 174-204.

A survey of the results of ten years of research on the origin, scope and various meanings (collective, individual and their many nuances) of the Servant Songs. A bibliography of 94 items is appended.—J. A. S.

494. D. W. HAY, "Christianity and Cosmology," *CanJournTheol* 5 (4, '59) 213-241.

H aims here to bring out some much-neglected NT teaching, to assert that the gospel contains truths of a cosmological character and to indicate that these truths are indispensable for understanding the new union with God that man has in Christ. The basis of these theses is a contrast between the NT and OT cosmologies, for there are at least two cosmologies in the Bible. In the OT the cosmological scale expresses differences in the being and value of God and man. The OT picture of things has no center and no circle, but only top and bottom. Man is at the bottom, on the earth where he has dominion; God is in the highest heaven, and it is a wonder that He is mindful at all of such a lowly being as man.

The NT announces a radical change in this cosmological structure, bringing to man the gift of a new being and a new value. Before the Incarnation space was the measure of God's transcendence. It is now the measure of His humility, of His love and of His power to come infinitely near. Expressed in terms of being, the Incarnation means a permanent union in Christ between God and man that obliterates the old distance between heaven and earth, although it does not obliterate the distinction between Creator and creature. What had happened in the Incarnation became clear only in the Resurrection and more particularly in the Ascension. "Our conversation, our citizenship, our colony (*politeuma*) is in heaven" (Phil 3:20). In Christ man is already exalted to heaven. All this sets a new value on man. Corresponding to his new value and expressed also in the terms of the old scale of being, the new creation gives man a new being. 1 Cor 15:54 offers us a new cosmological anthropology. Redemption is not just restoration. It is not just victory. It is elevation to a form of existence unknown before.—S. B. M.

495. C.-V. HÉRIS, "A propos d'un article sur la psychologie du Christ," *RevSciPhilThéol* 43 (3, '59) 462-471.

Remarks on the problem of the human psychology of Christ with comments on J. Galot, "La psychologie du Christ," *NouvRevThéol* 90 ('58) 337-358 [cf. § 3-234].

496. I. JACOB, "Christian Unity and the Jewish People," *Worship* 33 (9, '59) 574-580.

The Pauline image of the Church as two (Jew and Gentile) united in one body and the inclusion of the people of the Old Covenant in the New make the liturgy of the New Covenant more meaningful for achieving the goal of Christian unity.

497. R. LARRALDE, "En Torno al Misterio de Cristo," *VirtLet* 18 (69, '59) 5-8.

A brief discussion, patristic and dogmatic, of the Incarnation and its motive.

498. N. LEVINSON, "Lutron," *ScotJournTheol* 12 (3, '59) 277-285.

Different soteriological theories find their bases in different words used in Scripture. *Lytron* (Mk 10:45) expresses the essence of our Lord's mission. (1) With its manifold meaning in *pāraq*, *lytron* comes to have a very important content. It represents the Hebrew *gā'al*, *pādâ*, *kōper* and the Greek *agorazō*, *katallagē*, *hilastērion*, *sōzō* and *sōtēr*. It breaks the impasse to which our freedom has brought us. (2) The use of different terms depends on one's need: *sōtēr* suits best if one is to be rescued from the mire he has gotten himself into; *katallagē*, if one has been "at dispeace with God"; one will need Him as his *pōdeh* if he has sold his conscience for worldly goods, as his *gō'ēl* if one has dishonored his family or country. The terms used do not express different doctrines or dogmas. (3) In Jesus, God incarnate, is found the answer to the problem of man's freedom of choice in the matter of doing good or evil. The Incarnation shows that God takes His share of suffering in Christ, His sinless Son. The cross is not just the answer to the ethical problem; it releases power to enable man to live by faith in the Son of God who loved us and gave Himself in order to give us the power to live in Him and He in us, to use our freedom to glorify the Giver.—G. K. K.

499. W. LILLIE, "The Christian Conception of Love," *ScotJournTheol* 12 (3, '59) 225-242.

All Christian love has its source and exemplar in the love of God. Our understanding of God's love comes to us through the experience of human love. It was with a picture of an earthly father than Jesus made His most vivid portrait of the love of God. He exhibited the Father's love to men not only in dying on Calvary but also in living in human fellowship. The essential characteristic of the love of God is self-giving. An obvious manifestation of it in nature is the maternal instinct by which the mother gives herself up for the sake of her young. In the world's history the supreme example of this is the cross of Jesus Christ. Forgiveness, which is essentially love restored, is the very essence of God's love, but His love is found in creation and providence as well as in redemption. True, God's love is spontaneous, uncaused or unmotivated, as A. Nygren emphasizes (*Agape and Eros*, I), but it is in the concrete affairs of men, the things that concern men most, that the love of God is at work. We must not confine the *agapē* of God to those whose election to a special destiny brings them into special relation with Him. The *agapē* which concerns us is the forgiving and active love which God shows in personal dealings with all men.

In our response to the *agapē* of God to us, gratitude for what God has done for us in Christ must always be central in our love to Him. In Christ our love of God is transformed by the Holy Spirit into love at the divine level. In its fullness love implies mutuality; the other can reject it. Love in the form of forgiveness is very costly; the cross of Christ is the price of God's forgiving love. Since love transforms one's entire existence, it means the love of God taking the first place in our lives. For most people this love must

be lived in common human relationships, especially in the two spheres where love is most passionate and yet most precariously near to perversion, the love of man and woman and the love of family.—G. K. K.

500. W. LOWRIE, "The Proper Name of God," *AnglTheolRev* 41 (4, '59) 245-252.

A proper name implies knowledge of another as a person and exchange of love. God's proper name among the Israelites, Jahveh, was suppressed three centuries before Christ to avoid the implication of polytheism. This suppression was providential because it gave Jesus the opportunity to teach a new proper name for God, "the Father," which emphasizes His personal love. In addition, the name substituted in the LXX, *Kyrios*, was applied to Jesus in the NT with a consequent implication of His divinity.—E. O. G.

501. D. MATHERS, "Biblical and Systematic Theology," *CanJournTheol* 5 (1, '59) 15-24.

M wishes to examine the effect of Kant's philosophical revolution on the relation of biblical to systematic theology. Biblical theology, which once attempted to be impartial, non-dogmatic, historical and strongly critical of traditional orthodoxy, now comes to represent almost the opposite intention, for it today wishes to interpret the Bible as the canonical document of a believing community for which it was written. Kant forever destroyed the simple rapport between biblical and systematic theology as a unified science. The *Critique of Pure Reason* denied not only that being as such could be the object of metaphysics, but also that God could be the object of scientific knowledge, and allowed God only the tenuous existence as an Idea of Pure Reason. Pseudo-solutions to Kant's critique have been proposed by Collingwood's historicism, Schleiermacher's subjectivism and Hegel's idealism. But it is in Barth's theology that Kant meets his match. Barth replies that while "God can be known only by God," still in God's act of revelation we come to know the word of God through God Himself. Though Barth's *Deus absconditus* is as hidden from us as the *Ding-an-sich*, still in revelation we as His children find the divine noumenon. Barth answers as well the three pseudo-solutions and the Catholic concept of dogma. Though systematic theology "must not be expected and ought not to try to achieve what is really the business of Biblical Theology," still it must be biblical in the sense that it listens again and again to the word of God and it must be confessional and existential within the Christian community.—K. F. D.

502. W. R. MATTHEWS, "Apostolic Succession," *ExpTimes* 70 (11, '59) 340.

The authority of Jesus (as in Mk 1:22) came neither from learning in the interpretation of texts nor from recognized office, but from the power of the Spirit. In its ecumenical efforts, the Church, the Body of Christ, should act the same way; religious action should precede theological justification in this matter.—G.W.M.

503. R. MEHL, "The Biblical Understanding of Community and Person," *CanJournTheol* 5 (4, '59) 221-230.

Any account of the relationship between the individual and society must preserve these two "personalities." The mass, by its very nature, destroys them both. Can Holy Scripture, which is unaware of the sociological phenomena connected with present industrial and urban concentrations, give us positive and normative guidance in the search for a living and fruitful relationship between the community and the person? In the OT it is not the history of the people of Israel, in its total unfolding and in all its sociological structures, which is interesting and normative for us, but this history as it is interpreted and lived as the history of a relationship with God, a relationship which is expressed in the categories of creation, election, covenant and eschatology. The concept of corporate personality, which is defined as the whole group, composed of past and future members, which can act as a single individual in and through the activity of any member whatsoever conceived as a representative of the group, is exemplified in the OT in Abraham's choice, in that of Israel, of the remnant, and of the Servant. In Christ, the final remnant of the remnant of Israel, the whole of humanity is recapitulated; in Him God acts for the benefit of all humanity; and in Him all the nations are called. In Christ we form a body; and this incorporation is effected by the establishment of a personal relation with Him. This vertical relation to Christ necessarily involves a horizontal projection, an analogous relationship to the brethren (Rom 14:4b). Thus, in the society which is the Church, the opposition between the group and the individual is wholly transcended. There is a perfect mutuality between the person and the community.—S.B.M.

504. H. MERTENS, "L'Ascèse dans le Nouveau Testament," *CollMech* 44 (6, '59) 639-642.

The NT teaches not only the foundation of the practice of mortification but the necessary attitude of the Christian toward it, one of humility and joy.

505. J. MOURROUX, "La conscience du Christ et le temps," *RechSciRel* 47 (3, '59) 321-344.

(1) The mission willed by the Father comprises the human existence of Christ. He opens the time of salvation in Christ, makes Him the center and source of salvific time. (2) Christ's "time" is a time for service, a service of works and words; a laborious existence containing a well-defined spatio-temporal nucleus (*cf.* Mk 3:14) which is also transcendent and universalized; a time for death, His supreme act of service, "His hour"; a time for resurrection; a time for the glory of God, the most profound intention in the soul of Christ. (3) There is a point "beyond time," situated at the "summit" of the human soul of Christ whence spring these intentions in the consciousness of Christ, at which His soul opens out not to Being only but to God His Father. Christ, as man, is conscious of what He is: the only Son, He who

receives His being from His Father and returns it to Him in an eternal communion of love and glory. At this "point" is explained Christ's possession of the future in prophecy: only a man who is at the center of time can possess such a knowledge of time, can so dominate time. The unifying principle of all the "time" of Christ is found in the redemptive offering He makes to the Father (Heb 10:5-7). Incarnation and redemptive offering are seen to coincide; mission and consciousness of the mission are also made to coincide.

In the unity of the Incarnate Word, therefore, there is liaison and opposition between the divinity and humanity, between eternity and time. The temporality of Christ does not exist except as assumed into His eternity so as to realize substantially the living presence of eternity in time; of the Eternal Himself in the time of men. All actions of Christ participate in this duality, are assumed into His unity, have this double dimension, because they are posited "par un Je éternel à travers un Moi temporel."—A. A. C.

506. C. PATY, "L'Épreuve," *BibVieChrét* 29 ('59) 46-55.

Devotional review of NT teaching on the necessity and meaning of suffering.

507. R. POELMAN, "The Sacred History Continues," *LumVit* 14 (2, '59) 266-282.

Acts emphasizes parallels between the life of Christ and the life of the Church, thus suggesting that the Church, its roots secure in a deep faith in the Resurrection, can and does continually reproduce in history certain permanent elements in the life of Jesus. Thus her liturgy, her sacraments and her hierarchy bring men His words; the lives of her saints continue His life; her life is full of such evangelical characteristics as temptation, prayer, poverty, joy, fervor; she has always her martyrs and her persecutors; and since her life is essentially a midway existence between Easter and the parousia, she is found vigilant until He comes.—J. C. O'B.

508. P. POKORNY, "Kirche und die Mächte," *CommViat* 2 (1, '59) 71-72.

Considering and interpreting the objectively cosmic and mythological-sounding content of the primitive kerygma, we are able to show its uniqueness especially with regard to sin and evil. Beginning with a prehistory of the NT presentation of evil, we find that into a fatalistic-dualistic tradition Judaism inculcated a strict monotheism in which the devil was the lord of the underworld and the negative aspects of this world were linked to human sin. The devil strives to take God's people from Him; there is a connection here with the myth of NT times, but it actually has its own importance for the original kerygmatic formulation. The uniqueness of the gospel message on this point is especially clear in Lk 10 and Ephesians: Christ overcomes sin and the powers of evil and continues His work through His Church. Cullmann and Aulén seem most successful in their treatment of the important relation between demonology and Christology and ecclesiology. Interpretations of the devil

and his work have been formulated from many varied points of view, e.g. political, historical, sociological and biological. However, in a practical way, as members of the Church, wary of the dangers of organization and dogma, we should be confident that as Jesus was sent and conquered the devil, so is His Church sent with the same power for the same purpose.—R. P. B.

509. C. Pozo, "Realeza de Cristo y realidad política," *RazFe* 16 (742, '59) 293-300.

A discussion of some of the theological problems connected with the kingship of Christ and the nature of His kingdom.

510. A. RIVERA, "María 'Sponsa Verbi' en la tradición bíblico-patrística," *EphMar* 9 (4, '59) 461-478.

Although the expression "Spouse of Christ" or "Spouse of the Word" is usually used collectively and applied to the Church, we find it used often by the Fathers in reference to the Blessed Virgin. A survey of such usages shows that the metaphor is based on patristic interpretation of a number of scriptural passages (e.g., Ps 44:10 ff.; the Canticle) and is used to express certain modalities of the divine maternity which are not adequately indicated in the concept of mother.—G. W. M.

511. L. RUMBLE, "The Pacifist and the Bible," *HomPastRev* 59 (12, '59) 1083-92.

A criticism of the arguments advanced on the basis of Scripture in favor of pacifism, giving the Catholic theological viewpoint.

512. F. J. SCHIERSE, "Eschatologische Existenz und christliche Bürgerlichkeit," *GeistLeb* 32 (4, '59) 280-291.

The extraordinary experiences and situations in the life of the early Church—expectation of the parousia, worship, charisms, miracles, persecutions and missions—did not constitute the essentials of Christian life. As we learn from the Pastoral Epistles, the true eschatological existence of the Christian is a pious, upright civil life in this world, inspired by God's grace and lived in the hope of eternal life (cf. Tit 2:11—3:8).—G. W. M.

513. F. J. SCHIERSE, "Wesenszüge und Geist der kirchlichen Autorität nach dem Neuen Testament," *GeistLeb* 32 (1, '59) 49-56.

A detailed study of the terms *exousia*, *pneuma* and *logos* as depicting the authority in the Church. Then follows a study of the relation between the ministers of the Church and the prophets. It seems possible that the first persons with authority in the Christian communities were those who possessed charisms and, compared to these, those who were engaged in the external order and welfare of the community had a subordinate role.—J. J. C.

514. O. SKRZYPCZAK, "Da Teocracia de Israel à Igreja de Cristo" [From the Theocracy of Israel to the Church of Christ], *RevEclBras* 19 (2, '59) 277-288.

The modality of God's historical intervention in the NT does not represent a break with the OT. From the time of Sinai up to the foundation of the Church of Christ, we can detect a single process by which the fundamental reality of God's approach to mankind adapts itself to the changing social conditions without ever losing its basic social aspect and becomes at the same time increasingly personal and spiritual.—L. I. R.

515. D. SQUILLACI, "L'Assunzione di Maria SS. nella S. Scrittura," *PalCler* 38 (15-16, '59) 793-798.

516. D. M. STANLEY, "From His Heart will flow rivers of Living Water," *Cor Jesu: Commentationes in Litteras Encyclicas "Haurietis Aquas,"* Vol. I, *Pars Theologica*, ed. A. Bea, H. Rahner et al. (Rome: Herder, 1959), 509-542.

This essay, which forms part of a two-volume series of theological, historical and pastoral studies of the devotion to the Sacred Heart of Jesus, analyzes the Johannine conception of the redeeming love of Christ as found in John, 1, 2, 3 John and the Apocalypse. From an analysis of the pertinent passages, S reaches the conclusion that Christ's love appears primarily as a covenanted love. In John's eyes, the New Covenant was inaugurated by the supreme fact that God's only Son, the Word, "became flesh"; hence this event has exerted a major influence upon John's concept of the love of the Redeemer. He describes it as a mediatorial love, a God-revealing love, a divine-human love, directed toward the new covenanted people, the Christian Church. John's Gospel shows how Jesus' love exerted itself through His earthly life and redemptive death and Resurrection. 1 John and the Apocalypse are mainly concerned with the love of the glorified Christ exhibited toward His Church. The Epistle stresses the contemporaneous nature and dynamic quality of this love as source of true Christian faith and fraternal love, while the triumphant character of the risen Christ's love in the Apocalypse assures the persecuted Church, the Bride of Christ, of the celestial consummation of her marriage with the Lamb.—D. M. S. (Author).

517. W. VISCHER, "Die Hoffnung der Kirche und die Juden," *CommViat* 2 (1, '59) 17-34.

The hope joining Christians to Jews (Acts 26:6-7) separates Jews from Christians, since Christ was condemned for seeming to cut the cord of expectation by which Israel depended on God's word. Lk 24:26 ("Was it not necessary that the Christ should suffer . . . ?") relates Jewish guilt to the Church's hope by showing God's fulfillment of His promise through grace given despite guilt.

The conversion of political man through God's chosen people is a claim never surrendered by Jesus; in Him appeared the fullness of God's kingdom, otherwise His enemies could have tolerated Him. The political echoes of *ekklēsia* are evident in Mt 16-20, while 1 Cor 6 and Rom 13 defend against Jewish Zealotism and pagan secularism. Because Judaism in the Christian community would restore self-justification, it is the greatest danger for the new Israel. The continued existence of stubborn Jewry, however, is a miraculous sign of the mystery and universality of grace, a sign climaxed in Rom 9-11; Jewish ability to refuse belief cannot be stronger than God's salvific will. God will save the totality of Jews in saving "all Israel," a truth implied in Jn 4:22 ("salvation is from the Jews"). Christ's coming in glory depends on their conversion; they are sacramentally incarnate signs of our hope.—D. H. S.

518. V. DE WAAL, "The Ministry of Christ in the Church," *Sobornost* 4 (1, '59) 3-9.

The apostleship and high priesthood of Christ are complementary aspects of His eternal sonship of God, and the link by which we share in His word and work is the Church (Heb 10:19-25). In sending the apostles to mediate His word and sacraments (Jn 20:21-22), Jesus affirms His participation in their work. The apostolic ministry is continued in that of the bishops, but in reality there is no other ministry than that of Christ Himself.—G. W. M.

519. F. WULF, "Der 'Kairós' der Gnade," *GeistLeb* 32 (2, '59) 92-98.

EARLY CHURCH

520. M. AVI-YONAH, "La forteresse de Massada," *BibTerreSainte* 23 ('59) 4-12.

An illustrated historical and archaeological account of the fortress of Zealot resistance in A.D. 70.

521. A. COPPO, "Luci epifaniche nella terminologia dell'Antico e del Nuovo Testamento," *Ephemerides Liturgicae* 73 (4-5, 59) 318-334.

"Discussing the word *epiphancia* in a recent article [cf. § 3-477], C. Mohrmann assigns to it a new eschatological meaning of 'coming' derived from the cult of kings and emperors. To C this interpretation does not seem proved from the testimony of the texts, because the sources appear to favor rather the meaning of 'manifestation.'"—(Summary of *Ephemerides Liturgicae*).

522. W. FOERSTER, "Die Grundzüge der ptolemaeischen Gnosis," *NTStud* 6 (1, '59) 16-31.

F here outlines the Gnostic system described by Irenaeus in *Adv. haer.* I, 1-8, and further made known in such sources as the *Excerpta ex Theodoto*, the Letter to Flora and the fragments of Herakleon.

523. J. LEIPOLDT, "Die Ablösung des frühen Christentums vom Judentume," *CommViat* 2 (2-3, '59) 217-227.

Exteriorly, the home of Christianity is Judaism and the country of the Jews. Yet at the very beginning of Christian development there is a twofold departure from Judaism. (1) Though Jesus is brought up as a Jew, His ways of acting are often non-Jewish, e.g., His emphasis on the love of one's neighbor, His way of praying, His efforts to make all believers children of God, His rejection of legal minutiae. He does not deny the election of the Jewish nation, but neither does He condemn the non-Jews. He talks of founding His own community (*cf.* Mk 2:21; 14:58). Matthew shows Jesus as fulfilling the OT and proclaiming a new law (5:17ff.); he also indicates the adherence of the Palestinian followers of Jesus to the Law (28:1). However, their Jewish customs hinder missionary activities among the pagans (Acts 21:20, 26; 15:5). The Jews finally reject Jewish Christianity, since the Christian community refuses to take part in their insurrection against Rome in A.D. 66. Though the Jewish Christians have an important task of preserving the oldest traditions of Jesus, their influence on the Church as a whole gradually decreases.

(2) In the meantime, the second separation from Judaism occurs. At Antioch, Greek Christianity starts to flourish; it is free from the Jewish laws (Acts 11:20); Sunday becomes the day of rest; the people confess a new religion. Paul warns the Galatians that to fall into Judaism is as bad as to return to paganism (4:8-10). Separating themselves from Judaism, Greek Christians, however, hold firm to the OT. They find there references to Jesus; indeed, it is only Christians who fully understand the OT; they are "the true Israel of God" (Gal 6:16). But when the Church becomes more universal there is a return to the idea that in Christianity there is also a continuation of Judaism (2 Tim 1:5; 3:15).—G. K. K.

524. F. LUCIANI, "Betania all'Oliveto," *BibOriente* 1 (6, '59) 170-171.

A discussion of the archaeological evidence with special attention to S. Saller's *Excavations at Bethany* (1949-1953).

525. J. MUNCK, "Presbyters and Disciples of the Lord in Papias," *Harv TheolRev* 52 (4, '59) 223-243.

An English translation of a Danish article [*cf.* § 3-741] to which has been added an appendix discussing an hypothesis proposed by Lawlor, *Hermathena* 19 (1922) 167-222.

526. P. NAUTIN, "La composition de la 'Didachê' et son titre," *RevHistRel* 154 (2, '59) 191-214.

Review article of J.-P. Audet, *La Didachê* (1958) [*cf.* §§ 4-301r—303r].

527. H. ROST, "Die Bibel in den Katakomben," *BibKirche* 14 (3, '59) 79-81.

The pictures in the catacombs are a witness not only of the cultural values of the early Church but of its fidelity to the theology of the Bible.

528. V. VILAR HUESO, "Crónica arqueológica de Palestina," *EstBíb* 18 (1, '59) 77-96.

529. R. McL. WILSON, "Some Recent Studies in Gnosticism," *NTStud* 6 (1, '59) 32-44.

In expectation of a new phase in the study of Gnosticism to result from the publication of the Nag Hammadi MSS, W here presents a survey of recent books and articles in the field to indicate the current state of research. The initial problem is one of the definition of Gnosis and Gnosticism; though there is as yet no agreement, it would seem advisable to use the 2nd-century sects as the standard of definition. As for the debated issue of pre-Christian Gnosticism and its possible influence on the NT, one might draw the line in the mid-first century A.D., recognizing the Gnostic affinities of Philo, for example, but reserving the term "Gnostic" for phenomena clearly of the same type as those of the 2nd-century sects.—G. W. M.

The Gospel of Thomas

530. J. B. BAUER, "De agraphis genuinis evangelii secundum Thomam coptici," *VerbDom* 37 (3, '59) 129-146.

The pseudonymous *Gospel of Thomas* discovered at Chenoboskion in 1946 contains non-canonical sayings of our Lord, some of which may be genuine. All the sayings taken by the Pseudo-Thomas from the *Gospel of the Egyptians* are to be rejected as spurious; but those from the *Gospel of the Nazarenes* (whether this is a revision of the Aramaic Matthew, as Daniélou thinks, or a revision of a Greek Proto-Matthew, as Schoeps thinks) deserve more serious consideration. B is in favor of accepting about half a dozen as being not unworthy: e.g., "Jesus said: Woe to the Pharisees! For they are like the dog in the manger who neither eats himself nor allows the kine to eat."—J. F. Bl.

531. R. M. GRANT, "Notes on the Gospel of Thomas," *VigChrist* 13 (3, '59) 170-180.

(1) Much of the material in the *Gospel of Thomas* is anti-Jewish rather than Jewish-Christian and is close to Gnosticism. A number of parallels suggest locating the work among the late 2nd-century Naassenes. (2) The synthetic method of combining gospel sayings in it is reflected in Naassene exegesis. (3) The handling of the Synoptic tradition is likewise the same both in *Thomas* and among the Naassenes. We may conclude, then, "that many of the sources of the Gospel of Thomas have passed through Naassene hands and that, since this is the case, we cannot expect to find any authentic sayings of Jesus accurately reproduced in it."—G. W. M.

532. G. QUISPEL, "Some Remarks on the Gospel of Thomas," *NTStud* 5 (4, '59) 276-290.

"The importance of the Gospel of Thomas lies in the fact that it contains an independent and very old Gospel tradition." A number of the sayings point to an original Aramaic Jewish-Christian gospel tradition that is identical with neither Mark nor Q but has much in common with a third source that Luke may have used. The sayings in question may be identified by the presence of Aramaisms and parallels in Jewish-Christian literature, by form-critical methods and by a study of variants in common with the *Diatessaron* and the Western Text. Common variants between this work and the various medieval *Diatessara*, in particular the *Heliand*, which made use of a translation of Tatian, indicate that the fifth source of Tatian must have been the *Gospel according to the Hebrews*, the same Jewish-Christian source reflected in the *Gospel of Thomas*. Some of the syncretistic logia of the collection, most of which might possibly be derived from the *Gospel according to the Egyptians*, presuppose the Jewish-Christian sayings with a later Hellenistic revision. These are pre-Gnostic in character and were probably familiar to the later Gnostics.—G. W. M.

533. R. McL. WILSON, "The Coptic 'Gospel of Thomas,'" *NTStud* 5 (4, '59) 273-276.

A general description of the document and its interpretation.

534. R. McL. WILSON, "The Gospel of Thomas," *ExpTimes* 70 (11, '59) 324-325.

A general discussion of the document, the problems it raises and some of the studies made of it.

Cf. also §§ 4-234—242.

DEAD SEA SCROLLS

535. K. M. T. ATKINSON, "The Historical Setting of the Habakkuk Commentary," *JournSemStud* 4 (3, '59) 238-263.

Independently of the allusions to the Teacher of Righteousness, there is supplementary evidence for dating the Habakkuk Commentary. The references to the "House of Counsel" are to be applied to the Roman Senate of the late Republican Period, for the rulers in question cannot be Seleucids, nor the Roman Principate, nor the *Domus Caesaris*, nor the Four Emperors of A.D. 68/9. Furthermore, the levying of a tribute of corn by the Kittim is best dated to the time of the Roman conquest of Syria and Judea.

Literary evidence proves, contrary to current opinion, that military standards *were* worshipped in the Republican Period. A study of Republican coins makes it quite clear that military oaths were accompanied by the sacrifice of a pig,

that prayers (and sacrifice?) took place before the eagle of the legion and that the Jews could easily have had knowledge of these practices. Hence worship of military standards is not inseparably connected with Emperor worship. The possibility of a Seleucid date must be rejected on several grounds. The cumulative evidence of historical allusions, literary considerations and numismatics points to the composition of the Habakkuk Commentary very close to 60 B.C.—S. E. S.

536. J. D. BARTHÉLEMY, "Essenische und christliche Heiligkeit im Lichte der Handschriften vom Toten Meer," *FreibZeitPhilTheol* 6 (3, '59) 249-263.

The Qumran Essene notion of holiness is characterized by three aspects of their movement: conversion to a new observance of the Law, separation from Israel and the Temple, and alliance in a new ascetical community together with the angels. In these respects Qumran was a preparation for the Christian message. Specifically, the Essenes realized: (1) that the kingdom of God is not of this world; (2) that one can enter into this kingdom only by a second birth, conversion; (3) that on earth it is brotherly love which in truth builds up the community of the elect into a living temple of God. The newness of the message of Jesus was that God is love and that Jesus came to bring this love to men.—G. W. M.

537. M. BRÄNDLE, "Die Ämter der Kirche im Lichte von Qumran," *Orientierung* 23 (14-15, '59) 153-158.

What is the origin of the title of High Priest which was given to Christ by the primitive Church? It is possible that the sect of Qumran exerted an influence here. Thus the Epistle to the Hebrews, especially ch. 7, seems to be an answer to the Qumran expectation of a High Priest at the end of time. One can speak, therefore, of an indirect influence of this sect on the Church's portrayal of Christ and on her spirituality.

The threefold office of the Church has its counterpart in the eschatological expectation of Qumran. What is the historical connection? As yet this question has not been subjected to thorough scientific investigation. Nevertheless, the reflection on the structural connection between the priestly, kingly and prophetic forms of salvation in the Qumran eschatological expectation and the threefold office of the Church shows that the prophetic office is an essential function of the Christian community. This truth finds application in the present crisis of the French Catholic Church.—E. J. K.

538. J. DELORME, "Bulletin d'Écriture Sainte. Nouveau Testament: Jésus, les Manuscrits de la Mer Morte et le milieu juif," *AmiCler* 69 (39, '59) 569-574.

539. P. GEOLTRAIN, "Esséniens et Hellénistes," *TheolZeit* 15 (4, '59) 241-254.

What relation is there between the Essenes and the Hellenists of Acts? Long before the Qumran discoveries, the thesis of the Hellenization of the Essenes was maintained. While the Qumran texts confirm the remarks of Pliny, Philo and Josephus about the Essenes, Qumran marks only the point of departure and the first stages of the Essenes' Hellenization. They certainly did not remain fixed in their original structure for a century and a half; first, there is the Qumran sect, then all its ramifications in Palestine and the Diaspora. The Hellenistic tendencies of the later Essenes are more evident than those of the "motherhouse" of Qumran, and the Hellenists of Acts went far beyond both, in their violent opposition to the Temple and their universalism. Yet those characteristics are simply a development of traits found in the Qumran literature, Henoch and the Testaments of the Twelve Patriarchs. A simple identification of the Essenes and the Hellenists of Acts is impossible, but the latter seem to have been the heirs of the extreme Hellenizing wing of Essenism.—M. B.

540. E. HAMMERSHAIMB, "On the method applied in the copying of manuscripts in Qumran," *VetTest* 9 (4, '59) 415-418.

The discovery at Khirbet Qumran in 1953 of a large table, 5 meters long, with benches and inkpots, has led to the supposition that books were copied in duplicate under dictation. This supposition is seemingly confirmed by certain peculiar readings characterized as mistakes in hearing. H rejects this theory and explains the alleged mistakes in hearing and other textual peculiarities by the possibility that the scribes have partly used a written original and partly written from memory according to their own pronunciation.—P. P. S.

541. H. W. HUPPENBAUER, "Belial in den Qumrantexten," *TheolZeit* 15 (2, '59) 81-89.

"Belial" occurs 28 times in the texts of Qumran Cave I: in the Rule of the Community, the Hodayoth, the War Scroll and 1Q 40, 9, 3. In the Hodayoth Belial is "foolishness, wickedness, destruction, godless men," or a power opposed to God. There is no evidence that that power was conceived as a person. In the Rule, Belial means "evil" (10:21); the expression "dominion of Belial" (possibly "time of the dominion of Belial") (1:18, 24; 2:19) may mean simply "dominion of sin." Similarly, "men of Belial" (2:5) may mean "men of sin." However, while it is not certain that in these latter texts Belial can be simply equated with the "Angel of Darkness" (3:21), the word may designate a principle of evil which assumes personal character because of its connection with that angel. In the War Scroll Belial sometimes has the same meaning as in the Hodayoth. But there is frequent substitution of the third singular pronominal suffix for the noun, and Belial is not interchanged with "guilt, crime," etc. Whereas in the Hodayoth Belial is "enmity," in the War Scroll he is the enemy, sometimes incarnate in individual men, but finally

equated with a hostile angel. The Hodayoth and the War Scroll represent the opposite limits of the concept; the Rule stands in the middle. Whether this indicates the relative chronology of the three texts can be decided only by similar studies on other concepts found in them.—M. B.

542. J. NEUSNER, "Qumran and Jerusalem: Two Jewish Roads to Utopia," *JournBibRel* 27 (4, '59) 284-290.

Qumran represented revolutionary Utopianism and Jerusalem represented social Utopianism, both religious efforts to create a society on the basis of Torah and prophets. Qumran sought it by withdrawal and assimilation to wilderness Israel. In contrast, Pharisaic fellowships remained within society and sought the ritual holiness of all Israel through prescriptive law. Entrance to the Pharisaic association meant proper tithing, ritual purity and the guarding of food from defilement. Elaborated law defined specifically the obligation and stressed act as the final measure of the religious man.—J. H. C.

543. F. NÖTSCHER, "Schicksalsglaube in Qumrân und Umwelt," *BibZeit* 3 (2, '59) 205-234.

In the Babylonian-Assyrian outlook fate is an important divine or supra-divine force. In Egypt as in Ugarit belief in fate scarcely appears. Qumran is unaware of any absolute fate. The Qumran texts often speak of decisions of free will, election by God, rejection for infidelity, and reward. The problem of the relation between the freedom of the will and predestination was worked out for practical asceticism but was not solved on a philosophical level. This is seen in the glory of God as the goal, His foreknowledge as the basis of all divine providence, and in reward and punishment for morally conscious action.—J. A. S.

544. J. A. O'FLYNN, "Recent Discussions on the Dead Sea Scrolls," *IrTheol Quart* 26 (3, '59) 273-277.

Cf. § 4-284.

545. L. ROST, "Zur Struktur der Gemeinde des Neuen Bundes im Lande Damaskus," *VetTest* 9 (4, '59) 393-398.

R investigates the constitution of the NT community in the land of Damascus. This community consisted of four groups: priests, Levites, Israelite laymen and proselytes. The priests formed the smallest group. The community was the union of the heads of families and their families into an organized society, governed by certain regulations in their relations with outsiders, under the direction of a priest and subject to the observances of the Law. But the Qumran community was different. The Damascus community was not a decadent form of the Qumran community, nor is it probable that it was a later reorganization of the Qumran community. The two communities, however, had some doctrinal affinities as regards their common expectation of the time of salvation.—P. P. S.

546. H. H. ROWLEY, "The Qumran sectaries and the Zealots, an examination of a recent theory," *VetTest* 9 (4, '59) 379-392.

The identification of the Qumran sectaries with the Essenes is generally recognized. A few scholars, however, among them C. Roth, believe the Qumran sectaries to be the Zealots. This article examines some aspects of the theory which Roth advanced in *The Historical Background of the Dead Sea Scrolls* (1958). This theory implies that the Kittim mentioned in the Habakkuk Commentary are the Romans, that the Teacher of Righteousness was Menahem, who lived in the first century A.D.—implications which, together with other identifications, Rowley strongly rejects.—P. P. S.

547. J. SCHREIDEN, "Les caractéristiques linguistiques de l'hébreu Qumranien et leur inférence sur le problème historique," *Muséon* 72 (1-2, '59) 153-157.

Linguistic observations strengthen the thesis of the Egyptian origin of the Essenes. The fact that the Hebrew of Qumran could only develop its linguistic characteristics in the course of a long time and in a place outside the linguistic orbit of Aramaic adds a serious argument favoring the Egyptian origin of the sect.—J. J. C.

548. O. J. F. SEITZ, "Two Spirits in Man: an Essay in Biblical Exegesis," *NTStud* 6 (1, '59) 82-95.

While rabbinic authors quoted canonical sources for their teaching of two antithetic spirits in man, the pneumatology of the Manual of Discipline, the Shepherd of Hermas and the Testaments of the Twelve Patriarchs is not so well documented. It can, however, be suggested that the latter works did employ scriptural texts and interpreted them according to contemporary norms. Thus the "lying spirit" in Hermas (Mand. 3:1, 2, 4) is reminiscent of the *rûah šeqer* in 1 Kgs 22:21-23 and 2 Chr. 18:20-22. The doctrine of the two spirits, found germinally in 1 Sam 16:14 and later developed by Hermas (Mand. 5:2a, 3-4), occurs in the Manual of Discipline (4:3, 10) and also in the Testaments (Gad 4:7).

The complexity of the teaching of Hermas regarding the moral conflict that goes on within the heart of man has parallels in the Testaments (cf. Ash. 1:3ff.; Benj. 6:1) and especially in the Manual (cf. 3:18f.; 4:23; 3:19) where the light-darkness antithesis finds its fullest and most varied expression, with frequent scriptural echoes. Since God created all men, both good and evil, forming the spirit within each man, the difference between the two categories could be accounted for by the predominance in some men of a holy spirit ("a spirit of light" and truth), in others of an evil spirit ("a spirit of darkness" and perversion). This tentative explanation of possible thought processes behind the doctrine stated in the Manual is in keeping with the methods of biblical interpretation current in the age and environment in which the scrolls were produced.—S. E. S.

549. R. DE VAUX, "Une hachette essénienne?" *VetTest* 9 (4, '59) 399-407.

In 1956 in Cave 11 of Qumran a small hatchet was found which, on the basis of what Josephus writes on the Essenes, is considered to be of Essenian origin. J. Carcopino, on the contrary, considers the hatchet to be originally a pagan symbol of Pythagorean origin, representing the divine reason which purges and cleanses the soul of its imperfections. The symbol passed to the Essenes with an allegedly new meaning explained by Philo in his allegorical exposition of Deut 23:14. But Philo does not see any relation with the Essenes. Foreign influence on Essenism is difficult to prove. The discovery is easily explained if the sectaries of Qumran were Essenes.—P. P. S.

550. P. WINTER, "The Wicked Priest," *HibJourn* 58 (1, '59) 53-60.

Whether or not later Qumran writers may have used the term "Wicked Priest" of other persons, the relevant data furnished by the commentaries on Habakkuk and on Psalm 37 concerning his life and death fit in (as Vermes and Milik have shown) with what is known of the career of Jonathan, first Jewish high priest of the Hasmonean line.—S. E. S.

551. Y. YADIN, "A Crucial Passage in the Dead Sea Scrolls: 1QSa ii.11-17," *JournBibLit* 78 (3, '59) 238-241.

A very important passage from Qumran literature dealing with eschatological theology is 1QSa 2, 11-17. Unfortunately a crucial word is blurred and there are several lacunae. After reconstruction the key verse, line 12, should read: "The anointed priest will come with them and shall register (lit. count the heads of) the whole congregation of Israel." This reconstruction is based upon the fact that *hammašîaḥ* never occurs alone, but is always qualified. Secondly, nowhere in the scrolls is the priest described as "head of the congregation of Israel," due to the sectarian doctrine of two chiefs. The idea of the census is taken from a parallel of words and situation in the Book of Numbers.—C. J. A.

BOOKS AND OPINIONS

Introduction

BOOK:

552r. K. RAHNER, *Über die Schriftinspiration*, Quaestiones Disputatae 1 (Freiburg: Herder, 1958, DM 5.20), 88 pp.

The Church, willed absolutely by God, was in its apostolic period the permanent foundation and norm of all future developments. Among its constitutive elements was Scripture, which is both word of God and expression of the nascent Church's faith. To fulfill its normative function the new Church fixed its tradition in writing. Thus the Scriptures were not merely occasioned by the foundation of the primitive Church, nor were they a result of it; rather, in willing the Church, God willed Scripture as one of its essential moments. Thus the inspiration of Scripture is simply God's causality as Author of the Church, to the extent that this causality extended precisely to that constitutive element of the primitive Church which is Scripture. This theory provides an answer to a number of the difficulties regarding Scripture, including the twofold causality in inspiration, the Church's recognition of certain books as inspired, the functions of literary genres and the relation between Scripture and the magisterium.

OPINION:

553r. Reviewers in general consider the book valuable and stimulating, but most take issue with it to some extent. A.-M. DUBARLE in *RevSciPhil Théol* 43 (1, '59) 106-108 says that R indicates well the place of Scripture in expressing the faith of the Church, but that he does not explain satisfactorily the relation of tradition to Scripture or the origins of the OT. Praise is given to R's rigorous argumentation and profound theological sense by J.-B. R. in *RevBén* 69 (1-2, '59) 115-116. According to P. NOBER in *VerbDom* 36 (6, '58) 362-365, R has not considered the importance of relevant Tridentine formulas; likewise, calling Scripture, tradition and the magisterium "elements" of the primitive Church was an unfortunate choice of words in that it implies composition from parts none of which contains the whole. In *VerbDom* 36 (6, '58) 357-362 M. ZERWICK concludes that in R's theory "all the essential elements seem to be preserved which are traditionally required for the true designation of inspiration." However, he claims that the application of this theory to the relation between Scripture and the magisterium seems to demand that the faith of the apostolic Church be contained completely in Scripture.

554r. The strongest criticism of R's work is by B. BRINKMANN in *Scholastik* 33 (4, '58) 624-625. He conjectures that this theory of inspiration might, at least to some extent, sacrifice the traditional view. He regards it as questionable that the whole apostolic revelation is contained inclusively in Scripture, as R seems to hold, rather than that it is at least partly in oral tradition. In addition, he claims that R did not explain the actual working out

of revelation according to the expressions of the encyclicals, and that Trent's words *Spiritu Sancto dictante* were mistakenly applied to the inspiration of Scripture, whereas in their context they clearly apply to oral tradition. Finally, he considers as unconvincing the discussion of the inspired works in relation to their apostolically approved canonical status and their binding force. A summary of R's work without criticism is given by C. BAUMGARTNER in *RechSci Rel* 46 (4, '58) 558-560. Cf. also W. UHLENBROCK in *FranzStud* 40 (4, '58) 414-416 [and § 322].—E. O. G.

Gospels

BOOK:

555r. F. C. GRANT, *The Gospels: Their Origin and Their Growth* (New York: Harper and Brothers, 1957, \$3.75), viii and 216 pp.

This book is a new and modern revision of *The Growth of the Gospels*, which was published in 1930, and G includes the developments of the intervening years. Form-criticism naturally receives special attention, and G insists that the NT is the "Church's Book" and that "the proper historical approach to the study of the New Testament is thus by way of church history, viz., in its earliest period." In general his conclusions do not greatly differ from the findings of critical scholarship.

OPINION:

556r. All the reviews praise G's scholarship, but a few of them caution the reader about certain points in the book. The reviewer in *TimesLitSupp*, Religious Books 58 (2,977, Mar. 20, '59) iv says: "The Johannine chapter apart, and as we have noted it provides a useful survey of modern thought about the fourth Gospel, Dr. Grant's book has real importance both in the range of its scholarship and the clarity of its exposition." But G's description of the Johannine Christ as "wearing the garb of a Hellenized mystagogue" is an indication that in modern NT attitudes "something has been going amiss." B. C. BUTLER in the *Tablet* 213 (Mar. 7, '59) 230-231 also criticizes the Johannine chapter, stating that "the intellectual presuppositions of the Fourth Gospel . . . are still in the melting-pot of scholarship." Butler appeals to his own work, *The Originality of St. Matthew. Critique of the Two Document Hypothesis* (1951) and takes G to task for the statement that "the key to the 'synoptic problem' is . . . in the centrality and therefore the priority of Mark."

557r. A. WIKGREN in *TheolToday* 15 (2, '58) 272-273 thinks that "the emphasis on the New Testament as the 'Church's book' is perhaps overdone, since it is better to say, as Grant elsewhere indicates, that New Testament and Church both stemmed from the apostolic preaching of the Gospel." In *NovTest* 2 (2, '57) 156-157, P. WINTER regrets that G "does not himself probe into the undergrowth of earliest gospel traditions, but chiefly dwells on the component parts of later gospel writings at a stage immediately preceding the moment of their collection by individual evangelists." He also thinks that the proposed reconstruction of the contents of L is "far too sparing in

allowing the Third Evangelist the use of non-Markan sources." Cf. also W. BARCLAY in *ExpTimes* 69 (3, '57) 74-75 and G. BERNINI in *Gregorianum* 40 (4, '59) 745-746.—J. A. M.

Biblical Theology

BOOK:

558r. W. G. KÜMMEL, *Promise and Fulfillment. The Eschatological Message of Jesus*, Studies in Biblical Theology No. 23, trans. D. M. Barton (London: S C M Press, 1957, 12 s. 6 d.), 168 pp.

The work is a translation of the third revised German edition of 1956. The book has four parts of which the first analyzes the different expressions used by Jesus to proclaim the kingdom of God and the eschatological judgment. The conclusion is that Jesus certainly announced the eschatological coming of the kingdom as future, but not in an immediate future which would take place within the lifetime of His own generation. On the other hand He indicates that some time will elapse between His Resurrection and the parousia. In the second part K shows that the words of Christ concerning His return must be understood as eschatological prophecies and not as apocalyptic teaching. Then in the third part the author studies the texts in which Jesus sets forth the kingdom as a present reality. This opposition between future and already present is reconciled because the present can be considered for each person as having a decisive eschatological value. Moreover, considered from the viewpoint of salvation, present and future meet in the person of Christ. In Him the promise of final salvation has already been accomplished and hence comes its certitude for us.

OPINION:

559r. G. JOHNSTON in *CanJournTheol* 4 (3, '58) 210-211 finds this "a painstaking book" wherein K "faced the evidence with a fresh, critical mind." But he feels that K is a little over-confident, and that it well may be that K is mistaken in the denial that the kingdom was present in the life of Jesus' disciples. A. JONES in *LifeSpir* 12 (136, '57) 188-189 praises the thoroughness with which K reviews the pertinent texts. He feels, however, "that the thought of a developing Kingdom has been too resolutely excised from Our Lord's authentic words, that the assertion that Christ did not see in His circle of disciples the beginnings of the Kingdom is a little over-confident, that the rejection of the Matthean Petrine text is somewhat bold." He suggests "that the paradox of imminent and remote coming is resolved by the very nature of the Kingdom."

560r. C. P. CEROKE, *CathBibQuart* 19 (4, '57) 540-542, says that the final chapter of the book, in which K endeavors to determine the meaning of Jesus' eschatological teaching, is a "bewildering complex of the ideas of imminence, presence, futurity, and uncertainty." Cf. also V. T. O'KEEFE in *TheolStud* 18 (4, '57) 635-636; A. N. WILDER in *JournBibRel* 26 (2, '58) 143-144; G. H. BOOBYER in *HibJourn* 54 ('57) 189-190; R. MARKUS in *Scot*

JournTheol 10 ('57) 416; J. C. O'NEILL in *Theology* 60 ('57) 508-509. And for reviews of the third German edition of 1956 see *Biblica, Elenchus bibliographicus* 37 ('57) no. 1388.—J. F. S.

BOOK:

561r. A. RICHARDSON, *An Introduction to the Theology of the New Testament* (New York: Harper and Brothers, 1958, \$5.00), 423 pp.

In his preface R tells the reader that a NT theology is a "framing of an hypothesis concerning the content and character of the faith of the apostolic Church, and the testing of this hypothesis in the light of all available techniques of New Testament scholarship." The hypothesis with which he begins is that "Jesus himself is the author of the brilliant re-interpretation of the Old Testament scheme of salvation ('Old Testament theology') which is found in the New Testament, and that the events of the life, 'signs,' passion and resurrection of Jesus, as attested by the apostolic witness, can account for the 'data' of the New Testament better than any other hypothesis current today." To test his own hypothesis R begins with an examination of the biblical ideas of faith and hearing, knowledge and revelation. Then he treats such themes as the power of God, kingdom of God, Holy Spirit, Messiahship. The central section deals with Christology: the person of Christ and the Israel of God. The closing chapters discuss the apostolic ministry, the ministries of the Church and the sacramental life and thought of the Church.

OPINION:

562r. A worthwhile contribution to NT theology is the common opinion of R's book, but its very comprehensiveness leaves the work open to many serious objections. According to W. E. HULL, *RevExp* 56 (3, '59) 298-299, H. H. GRAHAM, *AnglTheolRev* 41 (4, '59) 316-320, and G. JOHNSTON, *JournBibLit* 78 (3, '59) 272-277, R has made a significant advance especially over the German schools, but he is not sufficiently historical and is too hypothetical. Johnston discovers one of the book's riches in its treatment of infant baptism, while Hull claims that the discussion on baptism is the weakest point of the book. Graham, who sees shortcomings in the analysis of the Ascension and the idea of sacrifice, praises R's exegesis as frequently first-rate.

563r. R. POTTER in *Blackfriars* 40 (470, '59) 230-232 takes exception to R's denial of miracles and his boycott of NT teaching on hell. R. H. FULLER, *ChristCent* 76 (38, '59) 1089, pays tribute to R's genius for synthesis and his exposition of the themes of glory and life. He also commends the emphasis on the importance of locality in the NT thinking on the Church as a significant contribution to ecumenical theology. M. WARD in *LondQuartHolRev* 28 (2, '59) 149-150 praises the fundamental thesis that Jesus is the greatest theologian. He calls attention, however, to the omission of the NT doctrine of man. When Ward declares that R is a debtor to many modern theologians but relies on none, he touches upon a point given greater attention by J. W. BAILEY in *JournBibRel* 27 (4, '59) 56-58 and A. W. ARGYLE in *HibJourn* 57 (3, '59)

302-304. The book fills a gap in British biblical scholarship, Argyle says, but the justice of R's picture of present-day NT scholarship may be questioned. He especially criticizes the notable lack of bibliography and insufficient references to contemporary literature on the questions of baptism, Trinity and Philonic influence primarily. Bailey states that sometimes R is led astray by his own theological tradition, that he is too often influenced by recognized scholars and "is not steadily enough in line with the thinking of the New Testament itself."

564r. Commenting on the use of "hypothesis" in the preface, G. HERBERT in *RefTheolRev* 18 (3, '59) 93-94 suggests that the term is unfortunate, because the hypothesis there proposed is orthodox Christian belief. "Might it not be inferred that the Christian Faith is itself a hypothesis, an answer to the problems of man's life which fuller experience or research might prove to be insufficient?" That the volume can well claim a place beside the theologies of Bultmann and Stauffer is the judgment of R. McL. WILSON in *ZeitRelGeist* 11 (4, '59) 382-383. On certain points, however, he has reservations. For example, R leans unduly toward the typological theories of the school of A. M. Farrer. Furthermore, Wilson deprecates "some rather disparaging references to post-Reformation sectarianism, although he would commend the author for finding the early Church so Presbyterian. But Richardson goes on to develop a case for the Anglican position, arguing that the developing tradition of church order was also 'inspired' by the Holy Spirit."

565r. In *JournTheolStud* 10 (2, '59) 373-376 C. F. D. MOULE observes: "It is precisely because this is such a good book that it is a pity that, here and there, Dr. Richardson has allowed fierce reaction against what he sees as error to lead him to dispose of it in a cavalier manner." Thus it is "regrettable when reaction against liberalism and 'historicism' and Protestantism leads to real distortion, as when Luke becomes 'a highly allusive and symbolical rabbinic theologian' . . . or when 'baptismal justification' . . . seems almost to have taken the place of justification by faith. In making his points forcefully, Dr. Richardson is in danger of defeating his own object by overstatement and sweeping generalizations. . . ." Other reservations are these: the Baptist position concerning infant baptism receives summary and inadequate treatment; R ascribes to the death of Christ a universalism not directly founded on the NT; more than once he "shows such impatience with the literary evidence as to damage the effectiveness of his apologetic." The book has vitality and vivacity but Moule is concerned "lest the unwary drinker at its fount should be not only stimulated but so intoxicated that he topples into a too facile acceptance of positions which in fact require more careful qualification."

566r. All of the critics are unanimous in their praise of the clarity and the beauty of the writing. V. TAYLOR in *ExpTimes* 70 (6, '59) 167-168 thus sums up his own and others' reviews: ". . . a scholarly work of first importance

in a field which has lain fallow all too long." Cf. also C. SPICQ, *FreibZeitPhil Theol* 6 (1, '59) 50-51.—R. P. B.

BOOK:

567r. V. TAYLOR, *The Person of Christ in New Testament Teaching* (London: Macmillan; New York: St. Martin's Press, 1958, \$5.00), x and 321 pp.

This book is the third volume of a trilogy containing the Speaker's Lectures delivered at Oxford in the years 1951-1956, the earlier volumes being *The Names of Jesus* (1953) and *The Life and Ministry of Jesus* (1954) [cf. §§ 2-186r-187r].

The first part is an exegetical exposition of the relevant Christological passages in the various NT writings. In the second part T elaborates on the meaning of the NT teaching on the person of Christ both in what it manifests about the divine consciousness of Christ Himself and in what it narrates about the Christological beliefs of the early Christian communities and of the great NT writers, especially Paul and John. An entire chapter is dedicated to the Christological "hymn" in Phil 2:6-11. There follows an appraisal of the nature of NT contributions to later creeds and doctrinal formulations, with special emphasis on the doctrines of the Trinity and of the kenosis. The two concluding chapters involve an attempt to incorporate into the study of the person of Christ some contemporary psychological theories and to articulate a satisfactory *modern* Christology.

OPINION:

568r. The reviewers unanimously praise the first part of the book as a valuable contribution in the field of NT exegesis and as a lucid synthesis of NT passages relevant to the study of the person of Christ. F. W. DANKER in *ConcTheolMon* 30 (7, '59) 539-540 describes the contents of the book as the "results of criticism, both literary and historical, employed for constructive purposes," and D. G. MILLER in *TheolZeit* 14 (6, '58) 458 calls it a "solid work" and the "mature reflexions of a careful scholar." Although with some reservations on T's own Christology, J. L. M. HAIRE in *ScotJournTheol* 11 (3, '58) 302-304 feels that the book is the "best modern statement in English" and shows "balance and the sense of sound judgement." Regarding T's treatment of Phil 2:6-11, Haire speaks of "an excellent chapter . . . modern discussion," and in this he is supported by F. V. FILSON in *Interpretation* 13 (1, '59) 110-111. The most debatable point in the book, Filson thinks, is the hypothesis of a single will in Christ as best suited to NT exegesis.

569r. A more critical tone is adopted by S. M. GILMOUR in *JournRel* 39 (1, '59) 69, especially regarding the exegesis of Phil 2:6-11. "To maintain . . . that one obscure passage in the Epistle to the Philippians is the clue to the interpretation of the Person of Christ . . .," says Gilmour, "seems to me to be an absurd conclusion." R. SWANSON in *RefTheolRev* 17 (3, '58)

88-89 states that the analysis and synthesis of the NT evidence in this book is presented with T's customary thoroughness and lucidity. Nevertheless he adds that T "exposes himself to serious stricture when away from his home territory in the field of systematic theology." Swanson believes that T is on firm ground in his interpretation of the Trinity, insofar as he has good support for it in the NT. On the other hand, "his conclusions do not . . . follow from the NT premises when he appears as a rather belated champion of the kenotic theory." T's replies to objections in this matter "are unimpressive" and he "appears oblivious of the even more incisive criticism voiced by Warfield . . . and Barth."

570r. A. WIKGREN in *ChristCent* 76 (Mar. 18, '59) 329-330 observes that in the first part of the book "differences of viewpoint . . . are fairly and judiciously presented, though with some tendency to minimize them." Concerning T's statements on the Trinity, Wikgren feels that in the book "there is . . . no adequate demonstration or explanation of this conclusion." Wikgren doubts that T succeeds in making a real positive attempt to relate his Christology to "modern philosophical and theological thought"; T's remarks, according to him, "demand a statement more significant for our time." L. A. GARRARD in *HibJourn* 57 (2, '59) 193-194 likes the exposition of the kenotic theory, "free from some of the more glaring difficulties of its classic modern formulations." R. McL. WILSON in *ZeitRelGeist* 11 (2, '59) 185-187 finds himself in general agreement with T and especially commends the balance between the importance given to the primitive tradition and the recognition of its limitations. Cf. R. POTTER, *Blackfriars* 39 (461, '58) 335-336; F. LUCIANI, *BibOriente* 1 (4-5, '59) 54-55; A. VIARD, *RevSciPhilThéol* 43 (2, '59) 318-319.—L. I. R.

BIOGRAPHICAL NOTES

BRUCE—Dr. Frederick F. Bruce, D.D., successor to the late T. W. Manson as Rylands Professor of Biblical Criticism at the University of Manchester, was born in Elgin, Scotland, on Oct. 12, 1910. He received his M.A. with first class honors in classics at Aberdeen and Cambridge and was awarded his D.D. from Aberdeen. He served as Lecturer in Greek and as Examiner at the Universities of Edinburgh and Leeds, and as Examiner at the Universities of St. Andrews, Manchester and Bristol. From 1947 to 1959 he was Professor of Biblical History and Literature at the University of Sheffield and was then appointed to the faculty of Manchester. He has lectured at the Free University of Amsterdam and at Utrecht and Leiden and at the Gordon Divinity School. Besides his two commentaries on Acts, his numerous works include *Second Thoughts on the Dead Sea Scrolls* (1956), *The Defence of the Gospel in the New Testament* (1959) and most recently *Biblical Exegesis in the Qumran Texts* (1959). He is at present the editor of the *Evangelical Quarterly* and *PalExpQuart*.

CONZELMANN—Prof. Dr. Hans Georg Conzelmann, born in Tailfingen, Germany, on Oct. 27, 1915, is a member of the Evangelical Church. He studied at the Universities of Tübingen and Marburg from 1934 to 1938 and served as associate professor on the theological faculty of Tübingen (1946-47). After receiving his D.Theol. from Tübingen in 1951, he was lecturer at the University of Heidelberg from 1952 to 1954. In 1954 he became Professor of NT at the University of Zurich. Heidelberg has recently conferred upon him an honorary doctorate. He has published *Die Mitte der Zeit, Studien zur Theologie des Lukas* (1954; 3rd ed., 1959) and written the 1955 revision of Dibelius' work on the Pastorals for the *Handbuch zum Neuen Testament*. He is now preparing the revision of Acts for the next edition of the *Handbuch*. He has also contributed to *Religion in Geschichte und Gegenwart* and Kittel's *TWNT*.

DAUBE—Prof. David Daube, D.C.L., Ph.D., D.Jur., is Regius Professor of Civil Law at Oxford and a Fellow of All Souls College. He was born at Freiburg on Feb. 8, 1909, and received his degrees at the Universities of Freiburg, Göttingen and Cambridge, where he was a Fellow of Caius College from 1938 to 1946. Having served in the position of Lecturer in Law at Cambridge (1946-51), he became Professor of Jurisprudence at Aberdeen, where he remained until 1955, then becoming Regius Professor at Oxford. He is the author of *Studies in Biblical Law* (1947), *The New Testament*

and *Rabbinic Judaism* (1956) and *Forms of Roman Legislature* (1956). With W. D. Davies he was co-editor of the Dodd *Festschrift*, *The Background of the New Testament and Its Eschatology* (1956). Prof. Daube is on the Academic Board of the Institute of Jewish Studies, Manchester, and is a member of the *Studiorum Novi Testamenti Societas*. He has contributed articles on the NT to *ZeitNTWiss*, *NTStud* and other periodicals.

KILPATRICK—Rev. Dr. George Dunbar Kilpatrick, Dean Ireland's Professor of Exegesis of Holy Scripture at Oxford (1949—), was born at Coal Creek, Fernie, British Columbia, in September, 1910. He received his education at St. Dunstan's College, University College, London, Oriel College, Oxford (Scholar), and the University of London (Granville Scholar, 1931). He was awarded his B.A. (first class) in classics in 1932 and was ordained priest of the Church of England in 1937. After having been tutor at Queen's College, Birmingham (1939), he became lecturer at Lichfield Theological College (1942). In 1944 he received his B.D. and in 1946 was named head of the Department of Theology at University College, Nottingham. The degree of D.D. was conferred upon in 1948, and the following year he assumed his present position at Oxford. He has written *The Origin of the Gospel according to St. Matthew* (1946) and *The Trial of Jesus* (1953); he was editor of *The New Testament in Greek*, British and Foreign Bible Society Edition (1958). He is also a contributor to *BibTrans*, *JournTheolStud* and *VigChrist*, among other journals.

LAURENTIN—Rev. René Laurentin was born on Oct. 19, 1917, at Tours, France. After his secondary studies at Cholet, he entered the Carmelite Seminary at the Institut Catholique in Paris. There he received his Ph.L. in philosophy (Sorbonne) and his Ph.L. in Thomistic philosophy (Institut Catholique). He was ordained to the priesthood in 1946 and began a tour of Europe in search of documents for his thesis on the Virgin. The Sorbonne conferred upon him the degree of D.L. (very honorable mention) on June 7, 1952, and the Institut Catholique awarded him his D.Theol. (cum singulari prorsus laude) in February, 1953. He was appointed Professor of Theology at the Catholic University of Angers in 1953 and became a member of the International Marian Academy of Rome in 1955. His most important work in the field of biblical studies is *Structure et Théologie de Luc I-II* (1957). His numerous works on Marian themes include *Marie, l'Église et le sacerdoce*, *Courte Traité de Théologie Mariale*, *Sens de Lourdes* and *Lourdes, Documents authentiques* (5 vols., 1958). He has contributed articles to *Biblica*, *Nouv-RevThéol*, *VieSpir* and *Revue du moyen âge latin*.

LEENHARDT—Rev. Dr. Franz J. Leenhardt, D.Theol, is Professor and Dean of the Faculty of Protestant Theology at the University of Geneva. He was born at Saint Pargoire, France, on July 1, 1902, and was educated at the Universities of Montpellier and Paris, where he received his degrees. He was accepted into the ministry of the National Protestant Church of Geneva in 1929 and was appointed Lecturer and later Professor of NT at the University there. He is President of the Geneva Section of the Société Pastorale Suisse and Director of the Centre Protestant d'Études. His principal writings include: *La notion de sainteté dans l'Ancien Testament* (1929), *La mission intérieure et sociale de l'Église* (1931), *Le chrétien doit-il servir l'état?* (1939), *Études sur l'Église dans le Nouveau Testament* (1940), *Le baptême chrétien* (1944), *Christianisme et vie publique* (1945), *Le sacrement de la Sainte Cène* (1948), *Ceci est mon corps* (1955), *L'épître de saint Paul aux Romains* (1957). He is now working on two books: *Le chrétien, l'état et la guerre* and a *Traité d'éthique*.

SEVENSTER—Prof. Dr. Jan Nicolaas Sevenster, D.Theol., was born at Drachten, The Netherlands, on April 27, 1900. He began his theological studies at Leiden in 1921 and received his S.T.M. at Harvard Divinity School in 1923. He pursued his studies for the doctorate in theology at Leiden in 1924 and was ordained to the ministry of the Dutch Reformed Church in 1925. In 1933 he was awarded the gold medal of Teyler's Theological Society and in 1936 he received his D.Theol. from Leiden. Since 1946 he has been Professor of Divinity at the University of Amsterdam. Among his published works are: *Het begrip psyche in het Nieuwe Testament* (1946), *Leven en dood in de evangelien* (1952), *Leven en dood in de brieven van Paulus* (1954) and *Rome en de vrije Bijbel* (1956). He has lectured in Switzerland (Bern and Basel) and in South Africa (Stellenbosch, Potchefstroom, Pretoria). Among the many theological periodicals and collections to which he has contributed are *NedTheolTijd*, *NTStud*, *VoxTheol*, *Studia Paulina in honorem Johannis de Zwaan* (1953) and *Anthropologie religieuse* (1955).

BOOK NOTICES

INTRODUCTION

R. ABBA, *The Nature and Authority of the Bible* (Philadelphia: Muhlenberg Press, 1958, \$4.50), xv and 333 pp.

The author of this work is Acting Professor of OT Studies in the University of Durham. He describes the work as an attempt "to survey the field of recent biblical studies from the viewpoint of the biblical theologian." Throughout he emphasizes the significance of the Bible as the living, abiding word of God. He treats the origin of the Bible, its interpretation, revelation through history, miracles, the relationships of the two Testaments, various levels of truth, the word of God and its authority, etc. The work is addressed to educated laymen; numerous footnotes are added for professional readers.

The Amplified New Testament (8th ed.; Grand Rapids, Mich.: Zondervan Publishing House, 1958, \$3.95), 989 pp.

Using Westcott-Hort as the basic text, the editors have as their distinctive purpose the aim of making the version "understandable to the masses" and to "give the Lord Jesus Christ His proper place, the place which the Word gives Him." To help the average reader grasp the meaning, additions, clearly marked as such, have been inserted into the text. In the footnotes are listed authorities for the different readings, and a four-page bibliography is added at the end of the volume.

J. DUPLACY, *Où en est la critique textuelle du Nouveau Testament?* (Paris: Gabalda, 1959, 730 fr.), 112 pp.

The author, a professor of the faculty of Catholic theology at Lyon, France, has revised and published in this brochure three articles which originally appeared in *RechSciRel* for 1957-1958 [cf. §§ 2-236; 3-24, 312]. In these pages he has collected, analyzed and evaluated the literature which was published between 1940 and 1956, and his book therefore may be considered a continuation of B. M. Metzger's *Annotated Bibliography of the Textual Criticism of the New Testament* (1914-1939).

E. FUCHS, *Zum hermeneutischen Problem in der Theologie. Die existentielle Interpretation, Gesammelte Aufsätze I* (Tübingen: Mohr-Siebeck, 1959, paper DM 17.20, cloth 21), x and 365 pp.

The essays and lectures in this first volume of collected papers by the Professor of NT at the Kirchlichen Hochschule of Berlin, most of them hitherto unpublished, express the author's debt to the thought of Bultmann and Heidegger. They deal in general with his existential interpretation of the NT and its repercussions on theology and on preaching. The exact nature of this existential interpretation is developed in three articles written in 1952 and 1959. Other articles deal with faith, NT anthropology, the resurrection, etc. There are indexes of names, subjects and passages.

J. VAN GOUDOEVER, *Biblical Calendars* (Leiden: E. J. Brill, 1959, 21 gld.), xiv and 295 pp.

In this work the author investigates the interrelationship between the biblical accounts associated with or read on certain annual feasts and the feasts themselves. The books of both OT and NT as well as the pseudepigraphical writings

are the basis of his study. In the first part of the book he analyzes the various Jewish festivals and the calendaric systems they represent. The second part studies early Christian festivals and their relationships to the various Jewish calendaric systems. Part three, finally, examines the feast-day indications in the Gospels and advances the theory that the Gospels may have been composed along the lines of definite calendaric patterns.

D. HEIDERSTADT, *To All Nations. How the Bible Came to the People* (New York: Thomas Nelson and Sons, 1959, \$2.95), 192 pp.

Religious educators and teachers will be interested in Miss Heiderstadt's account for children of how the Bible came to be translated into the vernacular and brought by missionaries to the peoples of the world. The story is told in short biographies of twelve translators from John Wycliffe to Hiram Bingham, Jr.

J. C. K. VON HOFMANN, *Interpreting the Bible*, trans. C. Preus (Minneapolis, Minn.: Augsburg Publishing House, 1959, \$4.50), xviii and 236 pp.

This volume contains a course of lectures delivered by the great Erlangen theologian in 1860 and posthumously published in 1880. In his foreword to the translation, Dr. O. A. Piper states: "J. C. K. von Hofmann's significance lies in the fact that he took the critical movement seriously and was anxious to learn from it, but without yielding an inch in the matter of Biblical authority." The present translation is intended to be a contribution to the study of the basic rules of exegesis and its theological presuppositions. The author discusses the history and problem of interpretation, the origins and role of the Bible in Christendom and in history, and the distinctive features of both Testaments.

Introduction à la Bible, II: Nouveau Testament, ed. A. Robert (†) and A. Feuillet (Tournai—New York: Desclée, 1959, \$6.50), xix and 939 pp.; 8 plates, 7 maps and plans.

This is not a textbook which gives neat and final answers to all questions, the preface assures us, but an attempt to give a broad survey of modern trends in exegesis viewed in the light of Catholic teaching. Thus the beginner can be initiated into the scientific study of the Bible, and the professor has a convenient basis for the further development of the various topics. Among the contributors besides the editor A. Feuillet may be mentioned M.-E. Boismard, J. Bonsirven, L. Cerfaux, X. Léon-Dufour, S. Lyonnet and A. Tricot.

The Layman's Bible Commentary, ed. B. H. Kelly (Richmond, Va.: John Knox Press, 1959, each vol. \$2.00; 4 or more, \$1.75 each).

1. *Introduction to the Bible*, 171 pp.
18. D. G. Miller, *The Gospel According to Luke*, 175 pp.
22. A. M. Hunter, *The Letter of Paul to the Galatians, The Letter of Paul to the Ephesians, The Letter of Paul to the Philippians, The Letter of Paul to the Colossians*, 144 pp.

With these titles the John Knox Press has inaugurated its twenty-five-volume series of studies intended to satisfy the need of biblical study in layman's language. Among well-known exegetes engaged in the task are R. C. Dentan, F. V. Filson, B. M. Metzger, D. G. Miller, P. S. Minear, G. E. Wright. In the first introductory volume the following topics are treated: K. J. Foreman, "What Is the Bible?"; B. H. Kelly, "The History of the

People of God"; A. B. Rhodes, "The Message of the Bible"; D. G. Miller, "How to Study the Bible." Of the NT writings only Luke's Gospel and four of the Pauline Epistles have thus far appeared, but according to present plans four of the remaining volumes of the set will be published in October of each year.

New Testament Essays. Studies in Memory of Thomas Walter Manson (1893-1958), sponsored by Pupils, Colleagues and Friends, ed. A. J. B. Higgins (Manchester: Manchester University Press, 1959, 42 s.), xvi and 327 pp.

Originally intended to be presented to Prof. Manson on his sixty-fifth birthday, these essays actually had to be dedicated to his memory. Twenty-six contributors from the entire scholarly world have made the *Festschrift* one which ranks with that offered to Prof. Dodd. The volume was sponsored and subscribed by 278 pupils, colleagues, friends and admirers and by 67 libraries in Britain, America and on the Continent.

E. H. ROBERTSON, *The New Translations of the Bible*, Studies in Ministry and Worship (Naperville, Ill.: Allenson, 1959, \$2.50), 190 pp.

The book opens with the Authorized Version of 1611 and continues the story of the English translations of the Bible up to that one which from 1961 onwards will be published with the authority of British Churches. Each of the twelve chapters contains a brief history and evaluation of one or more versions from which selected passages are quoted. In all, twenty-two complete and nineteen partial translations of the Bible are discussed.

D. J. THERON, *Evidence of Tradition. Selected Source Material for the Study of the History of the Early Church, the New Testament Books, the New Testament Canon* (Grand Rapids, Mich.: Baker Book House, 1958, \$3.95), xiv and 135 pp.

This volume is a compendium of 106 selections from early Christian, patristic and profane literature relating to the early Church and the NT books and canon. The texts of Greek and Latin sources are printed and all selections appear in a literal English translation. In addition there are bibliographies for each of the three sections of the collection as well as references for individual selections and also several useful historical tables.

Verkündigung und Forschung, Theologischer Jahresbericht 1956/57, ed. E. Wolf (München: Chr. Kaiser Verlag, Lieferung 1-2, 1957; Lieferung 3, 1959; DM 8:70 for the volume), 254 pp.

This annual is published by the "Gesellschaft für evangelische Theologie" as a single volume or in parts. The essays and reviews contained in this volume cover a wide range of themes in biblical, systematic, practical, historical and mission theology. Of interest to NT scholars are a long exposition of demythologizing by G. Gloege and reviews by H. Conzelmann, H. Köster, H. Braun, W. Fürst and E. Käsemann.

GOSPELS

H. BALTENSWEILER, *Die Verklärung Jesu. Historisches Ereignis und synoptische Berichte*, Abhandlungen zur Theologie des Alten und Neuen Testaments 33 (Zürich: Zwingli Verlag, 1959, 18 Sw. fr.), 150 pp.

In this doctoral dissertation presented at the University of Basel the author holds that the Transfiguration accounts can be understood only when one

answers the question of what took place historically at that event. Thus he offers his work as a contribution to the discussion about the "Jesus of history." He distinguishes between a historical *Rahmengeschehen* temporally associated with the Feast of Tabernacles, and the kerygmatic account of the transforming of Jesus and the appearance of Moses and Elijah, the significance of which was to convey a proper understanding of Jesus' Messianic role.

E. BARNIKOL, *Das Leben Jesu der Heilsgeschichte* (Halle: Max Niemeyer Verlag, 1958, DM 22.50), 567 pp.; map.

Das Leben Jesu der Heilsgeschichte is an attempt to isolate what is truly historical in the life of Jesus while avoiding the unfruitful extremes of "apostolic historicism" and "*Leben-Jesu* historicism." The first part of the work is a survey of the representations of the life of Jesus from apostolic times down to the present. The second part evaluates the source-materials for the life of Jesus. In the third section Prof. Barnikol presents the *Leben Jesu der Heilsgeschichte* in 158 pericopes from the Gospels, Acts and other sources; these are explained in a separate section. In addition to various appendixes and indexes, there is a selected bibliography of lives of Jesus from 1920 to 1957.

F.-M. BRAUN, O.P., *Jean le Théologien et son Évangile dans l'Église Ancienne*, Études Bibliques (Paris: Gabalda, 1959, 3500 fr.), xviii and 428 pp.

Père Braun, honorary professor at the University of Fribourg (Switzerland), is the translator of the Epistles of John in the Jerusalem Bible and has long been a specialist on Johannine studies. In this work he presents three aspects of these studies as an introduction to the Fourth Gospel and its author. First he analyzes the Gospel and its relationships to the Epistles and the Apocalypse. Secondly he surveys in detail the diffusion and influence of the Fourth Gospel in the churches of Egypt, Rome and Asia Minor. In part three, "Le dossier de l'évangéliste," he examines the data on John from history, legend and various theories. Several appendixes and indexes complete the volume.

The God-Man Jesus. The Life of Christ as Recorded by the Four Evangelists, compiled from the Kleist-Lilly version of the New Testament by Frank Dell'Isola (Milwaukee: Bruce, 1959, \$3.75), x and 238 pp.

This little book is a combination Gospel harmony and life of Christ on a popular scale. The author has selected from the modern translation of Fr. Kleist and Fr. Lilly Gospel passages which he has arranged chronologically and without comment or alteration into an account of the life of Christ.

D. M. LLOYD-JONES, *Studies in the Sermon on the Mount, Vol. I* (Grand Rapids, Mich.: Eerdmans, 1959, \$4.50), 320 pp.

This is a volume of sermons by the Minister of Westminster Chapel, London. After three introductory chapters on the Sermon on the Mount and the Beatitudes, there are twenty-seven sermons on various verses of Mt 5:1-48. In them the author seeks to provide an example of the expository preaching he sees as necessary for the Church today.

E. STAUFFER, *Die Botschaft Jesu damals und heute*, Dalp-Taschenbücher 333 (Bern: Francke Verlag, 1959, 3.80 Sw. fr.), 215 pp.

This little volume completes the author's trilogy begun with *Jerusalem und Rom im Zeitalter Jesu Christi* and *Jesus—Gestalt und Geschichte* (1957).

In it he seeks to portray, in its significance for Jesus' time and for ours, the ethical message of Jesus, in fact the *Urbotschaft Jesu* as opposed to the ideals of contemporary Judaism and their influence on early Christianity. For a picture of Judaism in the time of Christ the author turns to the Dead Sea Scrolls.

W. STRAWSON, *Jesus and the Future Life. A Study in the Synoptic Gospels*, The Fernley-Hartley Lecture 1959 (London: Epworth, 1959, 30 s.), xii and 250 pp.

In order to set forth the teaching of Jesus on the future life, the author, Tutor in Systematic Theology and the Philosophy of Religion, Hansworth College, Birmingham, begins by discussing the historicity of the Synoptics and establishing that it is possible to recover the doctrine of Jesus Himself. He then studies the notions of heaven, heavenly Father and kingdom of heaven in the Synoptics, bringing out their bearing on the future life. After chapters on death, judgment and the fate of both lost and saved, he submits to close scrutiny Mt 22:23-33 parr. and Lk 16:19-31. A final chapter summarizes the teaching of Jesus on the subject and answers the basic questions that men ask about the future life.

H. THIELICKE, *Between God and Satan*, trans. C. C. Barber (Grand Rapids, Mich.: Eerdmans, 1958, \$2.00), x and 84 pp.

This volume is a translation of the third German edition of the work by the Professor of Systematic Theology at the University of Hamburg. It consists of a commentary on and practical interpretation of the account of the temptation of Jesus. The event is presented in its details as applying to all men, for temptability is part of the fundamental constitution of man.

A. VEZIN, *Das Evangelium Jesu Christi* (Freiburg: Herder; New York: Herder and Herder, 1958, \$6.80), 536 pp.

The synopsis of the four Gospels which August Vezin gives us here continues the effort to reach back into earliest Christian times in order to create an amalgam of the Sacred Scriptures. Utilizing the newest results of textual research, V attempts a harmony of the Gospels in order that we may effectively grasp a complete picture of the life and work of our Lord as set down in Holy Writ. The author, a native of Westphalia, lives today in Bonn, where he is also known as a Dante scholar and translator.

Westminster Guides to the Bible, E. M. Good, General Editor (Philadelphia: Westminster Press, 1959, each vol., \$1.50).

E.M. Good, *You Shall Be My People. The Books of Covenant and Law*, 96 pp.

H. C. Kee, *Jesus and God's New People. The Four Gospels*, 92 pp.

The series, addressed to educated laymen, seeks to introduce the riches of the major portions of the Bible and of the period between the two Testaments. The writers share the conviction that the Bible lies at the heart of Christianity and that it is imperative that laymen be aided to take a firm grip on biblical faith. In the volume on the Gospels Prof. Kee shows that these present the point of view not of four biographers, but of four men who reflect profoundly the faith of the Christian Church.

EPISTLES—APOCALYPSE

K. BARTH, *A Shorter Commentary on Romans* (Richmond, Va.: John Knox, 1959, \$3.00), 188 pp.

To the German and French versions of Karl Barth's *Shorter Commentary on Romans* an English translation is now added. This is not an extract from the author's older and more complete commentary, but a new book, written in the belief that "there is always something new to learn from the Epistle to the Romans" and in an effort to "let Paul speak for himself."

M. BARTH, *Israel und die Kirche im Brief des Paulus an die Epheser*, Theologische Existenz Heute 75 (München: Chr. Kaiser Verlag, 1959, DM 2.70), 46 pp.

The lecture here printed grew out of an extensive study of Ephesians, which contains in ch. 2 a *locus classicus* for the discussion of the lot of Israel. When two prominent American theologians publicly argued against a mission to the Jews as unnecessary, B determined to rethink the biblical data and arguments on the subject. He concluded that Ephesians throws light on the nature of the mission to the Jews and indicates the responsibility of Christians with regard to anti-Semitism in any form.

F. W. BEARE, *A Commentary on the Epistle to the Philippians*, Harper's New Testament Commentaries (New York: Harper and Brothers, 1959, \$3.50), x and 182 pp.

The volume considers the letter with special attention to the doctrinal and devotional aspects of the Apostle; one of the introductory chapters is entitled "Theology and 'Spirituality.'" At the end is added an extended note by a colleague at Trinity College, Toronto, E. R. Fairweather, in which he rejects kenotic Christology. The usual questions are treated at length in an introduction which is almost one-third the length of the actual commentary on the text. It is suggested that the Epistle is composed of three elements: (1) a letter of thanks; (2) a letter despatched with Epaphroditus on his return to Philippi; and (3) a long interpolation (3:2—4:1).

A. BRUNOT, S.C.J., *Saint Paul and His Message*, The Twentieth Century Encyclopedia of Catholicism, 70, trans. R. Matthews (New York: Hawthorn Books, 1959, \$2.95), 141 pp.

A non-technical introduction to the life and writings of the Apostle of the Gentiles is provided by the professor of Scripture at the Scholasticate of the Fathers of Betharram, Gloriac, France. Two chapters deal with the life and background of Paul, the remaining six being devoted to the various letters. Throughout the volume the author has stressed the literary genius of the man, his unique personality and his consuming love for the risen Christ.

It Is Paul Who Writes, based on the translation of the Epistles of Saint Paul & of the Acts of the Apostles by Ronald Knox, arranged in a continuous narrative with explanations by Ronald Cox, C.M. (New York: Sheed and Ward, 1959, \$4.50), xv and 487 pp.

As a sequel to *The Gospel Story* by the same two authors, this volume on Acts and the Pauline Epistles follows the same arrangement with the Knox version on the left-hand page and a brief commentary on the right-hand page. The letters are not in the sequence found in the ordinary Bible but are put

in the order in which they first appeared. As several of them were written during the Apostle's journeys, the narrative of Acts is interrupted, and these letters are inserted in the proper places. A chronology of the life of Paul, a table of Epistles for the Sundays and feast days in the Catholic liturgy and three maps of the Apostle's journeys are provided.

Papyrus Bodmer VII-IX. VII: L'Épître de Jude; VIII: Les deux Épîtres de Pierre; IX: Les Psaumes 33 et 34, publié par M. Testuz (Cologny-Genève: Bibliotheca Bodmeriana, 1959), 81 pp. and 3 plates.

This volume of the Bodmer papyrus series contains three texts taken from a papyrus MS written in Egypt in the 3rd and 4th century. Antedating B and Sin by a century, the recension of Jude and 1-2 Peter becomes the oldest known to us and the only one written on papyrus. For the various texts M. Testuz has provided an introduction, transcription and brief *apparatus criticus*. Three excellent plates give the initial pages of Jude, of 1 Peter and of Ps 34.

H. ROUX, *Les Épîtres pastorales. Commentaire de I et II Timothée et Tite* (Geneva: Labor et Fides, 1959, paper 9.60, cloth 13.60 Sw. fr.), 195 pp.

Pastor H. Roux gives us a brief commentary on the Pastorals intended for the non-specialist. His primary concern has been to seek in the text itself whatever could throw light on the Christological understanding of problems relating to the Church, to its mission and to the life of the Christian in the world. A brief introduction has been contributed by Prof. P. Bonnard, who treats among other points the historical, ecumenical and political significance of the letters.

K. S. WUEST, *Philippians through the Revelation*, Wuest's Expanded Translation of the Greek New Testament: Volume III (Grand Rapids, Mich.: Eerdmans, 1959, \$3.50), 284 pp.

Professor emeritus of NT Greek at the Moody Bible Institute, Dr. Wuest has with the present volume completed his translation of the entire NT. As one might expect, the emphasis is upon the Greek language and background, and the intent of the expanded translation is stated thus: "This is a commentary translation, the purpose of which is to clarify the text of the Authorized Version where its condensed phraseology requires the explanation which an expanded translation can give." At the same time the reader is assured that the translation rests solidly on the verbally inspired Greek text.

BIBLICAL THEOLOGY

H. DIEM, *Dogmatics*, trans. H. Knight (London: Oliver and Boyd, 1959, 30 s.), vi and 375 pp.

This volume is a translation of Diem's *Dogmatik: Ihr Weg zwischen Historismus und Existenzialismus* (1955). In the opening chapter he discusses the problems dogmatic theology faced in the light of historical criticism and existentialism. He then compares the views of Schlier, Barth and Bultmann on dogmatic and biblical theology. In succeeding chapters he sets forth within this framework his own views on such central questions as those of the historical Jesus and His relation to preaching and to the OT, the kerygma, apostolic tradition, the canon, the relationships between dogma and exegesis, and finally the authority of dogma.

H. GOLLWITZER—J. HAMEL, *Ihr sollt mein Volk sein*, Zwei Bibelarbeiten, gehalten am 9. Deutschen Evangelischen Kirchentag in München (München: Chr. Kaiser Verlag, 1959, DM 5), 109 pp.

The lectures presented in this volume are in the form of commentaries on three passages interpreted as dealing with the relationship of God and His people, the Church: Deut 7:6-11; Jn 15:1-17 and 18-27. Each of the authors presents his commentary on each of the passages; their confrontation is intended to show the unity with which the word of God speaks to men separated by human political divisions, in this case East and West Germany.

J. MURRAY, *The Imputation of Adam's Sin* (Grand Rapids, Mich.: Eerdmans, 1959, \$2.00), 95 pp.

Dr. Murray is Professor of Systematic Theology at Westminster Theological Seminary, Philadelphia. The contents of this volume first appeared as a series of articles in the *Westminster Theological Journal*. In them M offers a detailed study of Rom 5:12-19 and the problem of the imputation of Adam's sin to posterity. He discusses successively the syntactical construction of the passage, the sin contemplated, the union involved, the nature of the imputation and the sin imputed. It is the recognition of the fact that present-day emphasis upon solidaric sin and guilt is not identical with the classic Protestant doctrine of imputation that prompts this reinvestigation of the source.

C. C. RYRIE, *Biblical Theology of the New Testament* (Chicago: Moody, 1959, \$5.00), 384 pp.

This work, by the former Professor of Systematic Theology at Dallas Theological Seminary, currently President of Philadelphia College of the Bible, is the fruit of several years of lectures in biblical theology. An introductory chapter defines the nature and scope of biblical theology and states the author's positions; his work presupposes the verbal, plenary inspiration of the Scriptures. Succeeding parts of the book treat separately the theology of the Synoptics, Acts, James, Paul, Hebrews, Peter and Jude, and John. Several bibliographies are appended.

R. SCHNACKENBURG, *Gottes Herrschaft und Reich. Eine biblisch-theologische Studie* (Freiburg—New York: Herder, 1959, \$6.25), xvi and 255 pp.

In this monograph the Professor of NT Literature and Exegesis of the University of Würzburg investigates the concept of the kingdom of God in the OT, in late Judaism, in the preaching of Jesus and in the preaching of early Christianity. He characterizes his work as a basis for discussion and for further theological conversation, and to this end he avoids controversy in favor of setting forth the positive biblical data. Throughout the text the more detailed exegetical and theological problems are treated in smaller type and thus set off from the main argument. A bibliography and a scripture index are included.

J. J. STAMM—H. BIETENHARD, *Der Weltfriede im Alten und Neuen Testament* (Zürich: Zwingli Verlag, 1959, 5.80 Sw. fr.), 109 pp.

In the face of the current pressing problems of world peace the Professor of OT and the *Privatdozent* of NT at the University of Bern have written this monograph on the biblical theology of world peace. Dr. Stamm analyzes the OT concepts of world and peace and examines the doctrine of peace in the past, the present and the future. Dr. Bietenhard studies the meaning of peace in the pagan world of NT times, in late Judaism and in the various

currents of NT thought, concluding with remarks on the role of the NT Church and the present-day Church in relation to world peace.

B. H. THROCKMORTON, JR., *The New Testament and Mythology* (Philadelphia: Westminster, 1959, \$4.50), 255 pp.

The Hayes Professor of NT Language and Literature at Bangor Theological Seminary takes up the problem of how one can preach an ancient gospel to a new age, and he examines one facet which concerns the mythological language and presuppositions of the NT kerygma. The volume has three parts of which the first sets forth Bultmann's principles of hermeneutics; the second gives some criticisms of Bultmann's proposal; and the third part contains the author's own reinterpretation of eschatology, Jesus' pre-existence and Virgin Birth, His Crucifixion and Resurrection.

M. THURIAN, *L'Eucharistie, Mémorial du Seigneur, Sacrifice d'action de grâce et d'intercession*, Collection Communauté de Taizé (Neuchâtel—Paris: Delachaux et Niestlé, 1959, 8.50 Sw. fr.), 278 pp.

Biblical theology and Christian liturgy are intimately related in such wise that the liturgy is based on Scripture and at the same time clarifies it. Bearing this in mind the author seeks the meaning of the Eucharist in Scripture enlightened by liturgy. This study concludes to the real presence of Christ in the Eucharist as a normal and necessary fact postulated by the Eucharistic action which is not only commemoration of the action of thanksgiving and intercession of Christ, but also communion in the unique sacrifice and perpetual intercession of the Son before the Father in the unity of the Holy Spirit.

THE WORLD OF THE NEW TESTAMENT

F. C. GRANT, *Ancient Judaism and the New Testament* (New York: Macmillan, 1959, \$3.50), xviii and 155 pp.

The latest of Dr. Grant's studies on the NT deals with the influence of Judaism on NT Christianity. Ancient prejudice and dogmatic misinterpretation have combined, according to the author, to cloud our understanding of Christianity's debt to Judaism. The purpose of this work is to show that a sympathetic understanding of Judaism is essential to a true understanding of the NT. Dr. Grant examines the present situation of misunderstanding and its causes, the thought and practice of ancient Judaism and the NT in the light of Judaism.

The Gospel according to Thomas, Coptic Text Established and Translated by A. Guillaumont, H.-Ch. Puech, G. Quispel, W. Till and Yassah 'Abd al Masîh (Leiden: Brill; New York: Harper and Brothers, 1959, \$2.00), vii and 62 pp.

In anticipation of the *editio princeps* of the *Gospel of Thomas* from the Nag Hammadi MS collection, this volume contains the Coptic text in transcription, established by means of infra-red photographs and occasional reconstructions, and a literal translation, both the work of the international team of scholars invited to publish the document. A very brief introduction and a list of "Scriptural Parallels and Echoes" are included in the volume.

Josephus. The Jewish War. Translated with an Introduction by G. A. Williamson (Baltimore: Penguin Books, 1959, \$1.25), 411 pp., 3 maps.

Because the excellent translation of St. John Thackeray is out of print and that of Whiston is frequently inaccurate and a poor specimen of 18th-

century prose, W decided to produce a modern, readable version. Accordingly he has carefully avoided archaic words and phrases; ancient terms for money, months, days and hours have been replaced by what the author considers would be the equivalent today; some slight rearrangements of the text have been made; and a new division of chapters has been introduced.

C. KOPP, *Die heiligen Stätten der Evangelien* (Regensburg: Pustet, 1959, DM 35), 544 pp., 9 maps, 66 plates.

This work stems from almost four decades of familiarity with the towns of Palestine on the part of a Catholic theologian who has often written on the NT and Christian sites of the area. Here he writes for historians and exegetes as well as for lay readers and pilgrims to the Holy Land. He presents for each site discussed extensive and documented information about the geographical location, the NT and other sources, the ancient and modern site, its history and its legends, ancient and modern monuments, etc. The text is supplemented with maps, plates and several indexes.

M. A. LARSON, *The Religion of the Occident, or The Origin and Development of the Essene-Christian Faith* (New York: Philosophical Library, 1959, \$6.00), xxii and 711 pp.

This history of Christian origins seeks the genesis of Christianity in ideas current in the ancient forms of paganism all over the world and more directly handed down through Essene Judaism. The four parts of the book treat of the pagan origins, Judaism and Essenism, the "Inner Meaning of the Gospel Jesus" and the redevelopment of Christianity in the pagan world. A glossary, bibliography, notes and an index are provided.

R. MAYER AND J. REUSS, *Die Qumranfunde und die Bibel* (Regensburg: Pustet, 1959, paper DM 7.50, cloth 10), 168 pp.

This comprehensive introduction to the Dead Sea Scrolls by professors of OT and NT at the Catholic seminary at Regensburg is designed to provide a general understanding of Qumran theology in relation to that of the Bible. The book is addressed to laymen and theologians alike. Prof. Mayer describes the scrolls and their history in the first part, then discusses Qumran history and theology in relation to the OT. Prof. Reuss deals in the third part with various phases of the Qumran-NT question. A seven-page bibliography of texts, translations and studies is included.

J. VAN DER PLOEG, O.P., *Le Rouleau de la Guerre*, traduit et annoté avec une introduction, *Studies on the Texts of the Desert of Judah II* (Leiden: Brill; Grand Rapids, Mich.: Eerdmans, 1959, \$7.00), 198 pp.

The second volume in the series edited by the author [*cf.* NTA vol. 3, p. 119], this work provides a translation of the War Scroll (1QM) independent of the several other fragments of 1QM recently discovered. In his introductory discussion, the author considers the present state of the MS, a tentative division, various opinions on its date, a personal hypothesis of its literary composition and date (an original text of about 164 B.C., later utilized and enlarged to its present state), and finally its theological aspects. The translation and extensive explanatory notes form the bulk of the volume and are complemented by a comprehensive bibliography and an index of biblical citations.

La Secte de Qumrân et les origines du Christianisme, Recherches Bibliques IV (Paris—Bruges: Desclée de Brouwer, 1959, 180 Bel. fr.), 244 pp.

The eleven essays which make up this volume were the papers presented at

the "IX^e Journées Bibliques de Louvain" in 1957. J. van der Ploeg, whose paper was published elsewhere, contributes a lengthy, critical bibliographical study on Qumran research from 1952 to 1958. The remaining authors and papers are the following: G. Lambert and J. Coppens on the Genesis Apocryphon; A. Jaubert on the calendar of Qumran; A. S. van der Woude on Messianism; F. Nötscher on the ways of God and man; J. Coppens on the Qumran psalms; and O. Betz, D. Barthélemy, J. Schmitt and L. Cerfaux on various aspects of Qumran-NT relationships and parallels.

ADDITIONAL BOOKS RECEIVED

G.-M. BEHLER, O.P., *Les confessions de Jérémie*, "Bible et Vie Chrétienne" (Tournai: Casterman, 1959, 48 Bel. fr.), 107 pp. A commentary on five passages of Jeremiah.

V. FERN, ed., *Classics of Protestantism* (New York: Philosophical Library, 1959, \$10.00), x and 587 pp. Excerpts from the writings of 16 Protestant authors, from the pre-Lutheran *Theologia Germanica* to Karl Barth.

J. A. JUNGSMANN, *Handing on the Faith. A Manual of Catechetics*, trans. A. N. Fuerst (New York: Herder and Herder, 1959, \$6.50), xiv and 445 pp. From the second German edition of *Katechetik* (1955), with revisions.

P. MONTET, *L'Égypte et la Bible*, Cahiers d'Archéologie biblique 11 (Neuchâtel—Paris: Delachaux et Niestlé, 1959, 6.50 Sw. fr.), 141 pp., 8 plates.

T. OHM, *Asia Looks at Western Christianity*, trans. I. Marinoff (New York: Herder and Herder, 1959, \$4.75), xviii and 252 pp. From the German original of 1948.

De la plénitude de Dieu, par Saint Irénée, Textes choisis et présentés par Roger Poelman, "Bible et Vie Chrétienne" (Tournai: Casterman, 1959, 48 Bel. fr.), 112 pp.

L. RUY, *Élévations au cours du cycle liturgique* (2^e Série), *Le propre du temps* (Paris: Lethielleux, 1959, 600 fr.), 160 pp.

LIST OF ABSTRACTORS

Where no city is mentioned abstractors are from Weston College. Heythrop (England), Innsbruck (Austria), Los Gatos (Calif.), Louvain (Belgium), Montreal, Toronto, West Baden (Ind.), Weston and Woodstock (Md.) designate theological seminaries of the Society of Jesus in those cities.

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